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FOR
THE HEALING
OF THE NATIONS

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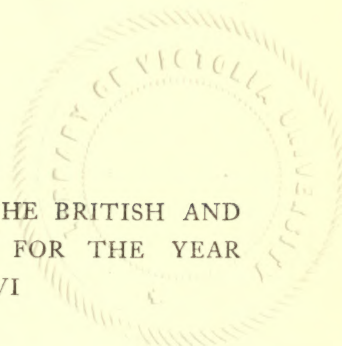
FOR THE HEALING OF THE NATIONS

Since the war began, everything connected with publishing has gone up in price, and the cost of paper has practically trebled. Under such circumstances it has been decided to curtail this year the size of our Popular Report, which also appears in paper covers and without illustrations. We are confident that our friends will appreciate the motive of an economy which will enable us to give away many thousands of additional Testaments and Gospels among the sick and wounded soldiers of all the nations now at war.

FOR THE HEALING OF THE NATIONS

COME, AND LET US RETURN UNTO THE LORD :
FOR HE HATH TORN, AND HE WILL HEAL US ;
HE HATH SMITTEN, AND HE WILL BIND US UP.

A POPULAR REPORT OF THE BRITISH AND
FOREIGN BIBLE SOCIETY FOR THE YEAR
MCMXV-XVI



THE BIBLE HOUSE, QUEEN VICTORIA STREET, LONDON

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EMMANUEL

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Except where otherwise stated, the incidents and statistics in this Popular Report of the British and Foreign Bible Society belong to last year's record. Here, it is only possible to offer a periscopic view of the main aspects of the Society's operations. For a more detailed account the reader is referred to the Hundred and Twelfth Annual Report, price One Shilling.

T. H. DARLOW,
Literary Superintendent.

THE BIBLE HOUSE, September 1916.

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FOR THE HEALING OF THE NATIONS

PROLOGUE

*"There are only two classes of mankind in the world—
doctors and patients."*—RUDYARD KIPLING.

MOST primitive peoples hold a common theory about disease. They believe that it is due to ill-will directed against the sufferer on the part of a human enemy or a malignant spirit. The aborigines in Australia attribute sickness to some evil magic prepared by one man who wants to harm another; and the victim who thinks that magic has been put upon him will lie down, refuse food, and simply pine away. In the islands of Melanesia any illness is ascribed to demons which are controlled by a sorcerer, or else to the resentment of the ghosts of the dead; an offended demon or ghost has to be propitiated by sacrifice. So in the Malay archipelago sickness is held to proceed from evil spirits, who must be appeased by prayers and sacrifices or averted by magical charms. Hence arises the medicine-man,

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who is a specialist in magic and performs various rites to drive the demons away. African negroes believe that illness is the result of the evil arts of a living enemy, or the anger of a ghost. The Red Indians of North America used elaborate ceremonial incantations to cure a sick man or to ward off plague from the whole tribe. In many parts of India abnormal states of body or mind are set down to the attacks of demons, and folk-medicine is closely allied with witchcraft.

Such ideas and beliefs run back to the very beginning of history. In ancient Babylonia sickness was ascribed to the visitation of a deity, the influence of a devil, or the hostile magic of a sorcerer: hence the primitive doctor in Babylon was first and foremost an exorcist. Egyptian civilization retained the traditional view that disease was the work of demons, ghouls, vampires, or ghosts, which insinuated themselves into a sick man's body. The oldest treatise on medicine extant is the medical papyrus discovered by Flinders Petrie near El Lahun, which dates from about 1500 B.C., and is earlier than the time of Moses. Then, and for long centuries afterwards, medicine and magic were akin. The physicians of Egypt, though they reached to some real knowledge of science, were magicians as well. "Born in the fetish-hut, the art of healing fixed its abode in the temple," and for many centuries the court physicians of the Pharaohs and the Ptolemies also held high office in the Egyptian priesthood.

In the Homeric poems, indeed, we find medicine already recognized as a profession, and not subordinated to religion. Asklepios, the god of healing,

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was worshipped far and wide among the Greeks, but his priests were not physicians—though the snake-coiled rod of Apollo, the fabled sire of Asklepios, remains to this day the symbol of the healing art. The earliest Greek schools of medicine were connected with the illustrious name of Hippocrates, the father of medical science, who “first led the god Asklepios from his temple and induced him to visit the bedside of the patient in the form of the human physician.” In the latter part of the second Christian century it was the celebrated Galen who gathered up the scattered threads of ancient medicine and anatomy, and his books handed on this knowledge to after generations.

Under the Moslems medical studies flourished at Damascus and Bagdad, as well as in Spain where Jewish physicians became skilled in Arabian science. During the early Middle Ages the monasteries made themselves the chief homes of medicine as of other learning in Europe. Bishops and abbots did not disdain to practise leechcraft. First Salerno, then Naples, and then Montpellier grew famous as medical schools; afterwards, in the sixteenth century Padua became renowned, and in the seventeenth century Leyden.

Nevertheless, medicine had not yet been divorced from magic. Chaucer describes his “doctour of phisyk” as “grounded in astronomye” and in “magik naturel.” The leech in the Middle Ages was generally an astrologer, an alchemist, and perhaps a wizard to boot. In the towns of Tudor England sick folk had to choose between the barber-surgeon and the apothecary. In country places the lady of the manor brewed draughts and potions in

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her still-room, while nearly every village had its "wise woman" who dealt in healing herbs and simples and often did business as a white witch. The wisest and sanest Englishman of the eighteenth century was John Wesley, and Wesley's curious little book on "Primitive Physic" reveals his contempt for the doctors of his own time; he hated their boluses and their nostrums, and he would have endorsed Voltaire's epigram that "the doctor pours drugs of which he knows little into a stomach of which he knows less." True medical science has been one of God's chief blessings to our modern world. The milestones along the road of its advance are inscribed with names like Jenner, and Hunter, and Simpson, and Pasteur, and Virchow, and Lister, and Metchnikoff. We confess humbly and thankfully that in a real sense during the last hundred years "the leaves of the tree of science have been for the healing of the nations. Measure as we may the recent progress of the world, there is no one measure which can compare with the decrease of physical suffering in man, woman, and child when stricken by disease or accident." Who does not rejoice in this good gift of God?

The Malady of Mankind.

The Bible concerns itself with the spiritual order of the universe. It recognizes that sickness and pestilence may be God's penalties for human sins. And conversely it regards sin as a disease of the inward man. Scripture constantly speaks of evil as moral disease. Our religious vocabulary is full of metaphors taken from bodily illness and healing.

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And we follow the example of our Lord Himself when we borrow the phrases of the physician to describe the divine therapeutics of the soul. The Redeemer of men looked at the world as one vast hospital, like the porches of Bethesda, wherein lay a great multitude all smitten with the same deadly malady. Christ undertook to cure this universal disease of humanity, the evil which is common to us all.

Not a few reformers of society have refused to accept Christ's diagnosis of human nature. They explain the misery and wickedness of mankind as due to bad laws and bad surroundings; if we are villains, they tell us that this is because of our villainous environment. The French Revolution, for example, was inspired by Rousseau's cardinal dogma that human nature is essentially good. Well, we need not quote the Bible to confute that dogma. We need only listen to the masters of literature, "the dead but sceptred sovereigns, who still rule our spirits from their urns." Of Shakespeare it will be admitted that he understood human nature; and Shakespeare's supreme tragedies all point with unerring finger to the corruption of man's heart. Or we may turn to that modern dramatist who has exerted as wide an influence as any in our own generation. Ibsen meditated profoundly on the tragedy of the world; and his thinking and writing were dominated by the ideas of original sin, of guilt, of remorse, and of redemption.

Christianity is a system of Divine reparation and restoration. The whole genius of the Gospel is remedial. And Christ is a faithful physician. He never regards wickedness as superficial; He

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pierces below outward symptoms, and shows us that man's deadly malady is rooted in his will—warped and perverse and distorted from goodness. And the Divine remedy is as heart-searching as the disease. The one prescription for the healing of the world is written in the Redeemer's blood.

The Family of Nations.

What constitutes a nation? When a living statesman ventured to answer this question he admitted that usage is the only true master and interpreter of words, and usage is in this case loose and varying.

“But it might not be far wide of the mark to say that while a nationality is a population held together by certain ties, as, for example, language and literature, ideas, customs and traditions, in such wise as to feel itself a coherent unity, distinct from other populations held together by like ties of their own, a nation is a nationality, or a subdivision of a nationality, which has organized itself into a political body, either independent or desiring to be independent.”¹

Lord Bryce confesses that this definition will encounter some doubtful cases. The Athenians in antiquity and the Florentines in the Middle Ages were hardly nations, though they were independent states, for they were parts of a wider Greek and Italian people. On the other hand, the Swiss to-day are a nation, though four different languages are current in their cantons. The Poles are still a nation, though the kingdom of Poland has been blotted out from the map of Europe. The Bible shows us how from a tribe the sons of Israel became a nation, and conquered for themselves a country, and obtained a law and a polity of their own. And it would be hard to deny that the Jews are a nation

¹ *South America*, by Viscount Bryce, p. 424.

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still, though for more than eighteen centuries they have wandered homeless in the world. When men inherit the same blood and till the same soil, when they share a common faith and speak a common tongue, when they have been welded together in conflict against common foes, they possess an inward kinship and unity of character which sets them apart from their neighbours. Bishop Creighton declared that nations, with their diversities of temperament and institutions and customs, form part of that Divine order which is revealed in the facts of human history.

Few things, indeed, on earth are more precious than the memories of a nation, or more sacred than its shrines and its sepulchres. This present war turns upon the conviction, rooted in the depths of men's hearts, that a nation, great or small, has its own individuality and has the right to choose its own destiny. And when the prophet of old in his vision of peace on earth declares that "nation shall not lift up sword against nation," he clearly assumes that there will be distinct nations in the most perfect condition of society which he can conceive of. Any other faith would have been intolerable and impossible to a Hebrew prophet. "The distinctness of his own nation had been the assurance to him that God had chosen him and his fathers, that He Himself was in the midst of them. He longed for a time when each nation should have the same stable ground for its existence, when each should feel that the God of the whole earth was its God. He looked with horror and trembling at those great empires which swallowed up the particular nations, though he regarded them as the divinely-

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appointed punishers of their idolatries and sins. Nor can this truth ever be changed. There may be abundance of religion where there is no national life; but there is no godliness. Destroy national characteristics, reduce us merely into one great society, and whether the bond of that society is a pope, or an emperor, or a customs-union, the result is the same. A living God is not feared or believed in; His name or the name of a number of gods may be invoked in it, but His presence is not that which holds its different elements together.”¹

The Gospel is indeed the immortal soul of all human good. It naturally allies itself with whatever is wholesome and pure, true, strong, and really progressive in humanity. It carries in itself that mighty cleansing, healing, regenerating force, which is the life of each nation as well as of each individual spirit. The Gospel makes war upon those evil passions which are the seeds of war. It destroys the moral microbes which breed hatred and strife and conflict between men and races. The Bible contains the one Divine remedy for the greed of gain and the worship of wealth and the fury of competition and class-jealousy and sectarian bitterness and national pride—which make peace on earth impossible. High above the rulers of the darkness of this world, the Bible shows us a vision of the great White Throne.

Our hope for “peace that is no counterfeit,” peace that shall be peace indeed, is bound up with God’s Book, whose leaves are for the healing of the nations. That Book is only now beginning to come into full and free contact with

¹ F. D. Maurice: *On the Character of the Warrior*.

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mankind. Through long generations its influence was confined to a few races and exercised through a few languages. It had no catholic *clientèle*. To common people the Bible remained practically unknown. It existed as a secret remedy. For century after century it was inaccessible to vast sections of the human family. Only in recent years, and very largely by the means of the Bible Society, the Scriptures are really beginning to be circulated in every land and to come home to the hearts and consciences of all men in their mother tongue. And in this we see the sure promise of vast results. As the Divine elixir penetrates into the life-blood of the nations, its healing and health-giving powers have free scope to quicken and regenerate the races of the world.

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THE PRESCRIPTION TRANSLATED

"It seems to me, said Don Quixote, that the translating of one language into another . . . is like viewing Flemish tapestries on the wrong side, which, although the designs are seen, are full of threads that obscure them, so that the bloom and smoothness of the fabric are absent."—CERVANTES, *Don Quixote*, Part ii. 62.

PROBABLY the earliest Christian versions of the Bible were made in Syrian and Egyptian dialects and in Latin. But all these were already languages of civilization with literatures of their own. Ulfilas, the apostle of the Goths, was the first missionary to translate the Scriptures into a barbarous speech in which no literature existed.¹ According to tradition, indeed, he reduced his native Gothic to written form for this purpose, and even invented the alphabet which he employed. Ulfilas must have been a man of extraordinary power to conceive, for the first time, the idea of giving his people the Bible in their own vulgar tongue. As Max Müller pointed out, it required a prophetic insight and a faith in the destinies of those half-savage tribes before a bishop in the fourth century could have brought himself to render the Divine oracles into the uncouth and unwritten dialect of his countrymen.

To-day the Bible has been translated and printed

¹ See *The East and the West*, July 1916.

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and revised and corrected and republished in all the great languages of the world. But the successors of Ulfilas are busier than ever in the far corners of the earth, subduing and taming the speech of wild races so that each tongue may utter the healing message of the Gospel. They have gone before commerce, before civil order and law, and they have given to peoples with no place in the economy of civilization their opportunity in the dawn of a new day.

The pioneer missionary needs extraordinary skill and incredible patience, when he first finds himself amid a Babel of strange noises, and tries to master their meaning and to discover their grammar and to set them down in letters and words. "He must tap the wires which transfer thought from man to man among the new people he has come to teach, he must learn to catch sounds as much outside his comprehension at first as are the electric waves which carry speech on the telephone." And after a while he discovers that his own thoughts and ideas are almost as foreign as his words. In this connexion we may quote an able and devoted missionary, who writes after more than twenty years' experience of India:

"The Gospel is for all men, and its message is adapted to all men. It has an immense appeal to all men when it reaches their minds and hearts; but if the Gospel itself, and not a travesty of it, is to reach them, it must be presented not merely in a language of whose separate words and phrases they recognize the meaning, but in a language which moves freely in the terms of the life and thought, the feelings and aspirations, the tradition and the emotion of their experience. To know a language is not merely to be able to translate into its phraseology with considerable accuracy that which has been thought out in another language, but to think its words and to grasp the spirit and thought they focus."

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Complex African Languages.

It is a common mistake to imagine that savage folk always use crude and elementary forms of speech. Many African languages, for example, are in structure far more complex and elaborate than English. The Rev. H. E. Maddox, of the C.M.S. Uganda Mission, translator of the Nyoro Bible, says that the best definition he ever heard of the Bantu languages was given by an Irishman: "Bantu languages are those which have their terminations at the beginning." Words are inflected, conjugated, or defined by means of a system of prefixes. But this fact does not exhaust their difficulties. In the speech of Uganda, for instance, there are 144 different ways of saying the little word "of," according to the word with which it has to agree. Then the Bantu languages are generally "agglutinative"—which means that they build up whole sentences round a simple stem, until the original word is buried and hardly discoverable. For example, the verb for "give" in Nyoro is *ha*, which looks simple enough. But by the process of agglutination this may become *tinkakimusherayoga*, in which learners find the verb *ha* reduced now to the letter *h*, and very hard to recognize. That long word is quite indivisible in Nyoro, though it means in English "I have never given it to him there."

The translator of the Ila New Testament, published last year for a tribe in Northern Rhodesia, tells us that Ila is a language in which the verb possesses eight voices and sixty tenses, while there are at least two hundred different forms of the pronouns, each with its own peculiar use. The Ila dictionary already includes twelve thousand words.

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Naturally we find that uncivilized tribes, as a rule, have many blanks and gaps in their vocabulary. Dr. Lawes, who twice had the privilege of translating the New Testament into a language previously unwritten, remarks: "Of course some nouns have to be introduced in translating for a people in New Guinea who have no corn or wine, no cattle or sheep, no silk or fine linen, no minerals or money." But such nouns are soon understood and assimilated. The worst difficulties which beset a translator of the Gospel proceed from the lack of abstract terms and the imperfection or perversion of moral and spiritual ideas.

In Belgian Congo the Lunda and Luba-Lulua dialects, in each of which our Society has published St. Mark's Gospel, had never been written down until the missionaries invented an alphabet for them, in which the roman characters were employed with certain modifications. In abstract terms these tongues are decidedly poverty-stricken. For example, they have no word for "home," nor for "soul" in its true sense, nor for "conscience," nor for "justice," nor for "truth." We can form but a faint conception of the obstacles which such defects place in the way of making an accurate version of the Bible.

Archdeacon Kitching, the translator of the Gospels into Gang, for a tribe on the upper waters of the White Nile, has described how the word for "repent" in that language was accidentally captured, after many weeks of unavailing questioning. His interpreter, a very valuable assistant named Sira Dongo, was the owner of a puppy. One day Sira found this puppy in the act of devouring a piece of meat,

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which had been put to roast on a skewer at the fire for his master's dinner. The puppy's education in the matter of *meum* and *tuum* was forthwith commenced with the aid of a switch. A young man named Oryem, now a Christian, happened to be passing, and stopped at the sound of the delinquent's lamentations; after listening a moment he stepped forward and said, "*Weke, don' n'ut*" (i.e. "Let be, he has repented now"). Whereupon Sira went at once to the translator and announced his capture of the word *n'ut*, which now appears in the editions of the Gospels in Gang.

At the Bible Society's anniversary last May the Rev. E. W. Smith gave a curious instance of how he had discovered a word he needed for the Ila version of the New Testament:—

"Some words were difficult to find, and we hunted for them long. We wanted a word, for example, to stand for the *law of God*. We could find words for the law of man, but not for the law of God. One day a man came to me bringing his son, mauled from head to foot by a leopard in most terrible fashion. A missionary is a jack-of-all-trades, including doctoring, so I did my best for the poor fellow; but he died, and then the old man said, 'My father, I am grateful to you for what you have done for my son. I would like to give you something as a memento.' I said, 'Very well, my friend; it is very kind of you. What I would like best is the skin of the leopard that caused your son's death.' The old man's face dropped, and he said, 'Sir, you have asked me for the one thing in the world that I cannot give you, because it is a *law of God* that the skin of the animal that kills your son is to be kept as a sacred heirloom for ever.' I was sorry not to get the skin—but I was very glad indeed to get the word which stood for the law of God."

The earliest missionaries to the Eskimos could discover no word for forgiveness in the Eskimo language. They set about inventing one, and evolved the splendid picture-word *Issumagijaujung-*

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nainermik, from the verb *issuma-vok* (he thinks). And so the picture of forgiveness to an Eskimo mind is "not being able to think about it any more."

Even in Fiji, which is now a Christian country, no better way of rendering one clause in the Lord's Prayer has yet been discovered than "Be not angry with us on account of our sins, as we are not angry with those that sin against us."

The translator of the New Testament for the Nupe tribe in Northern Nigeria tells us that the phrase used for fasting means literally "to thrash yourself with hunger"; that for happiness means "to be sweet inside"; that for to thank is "to prostrate yourself on the ground"; while the word for to repent is "to change your character." After many years of study the translator could find no better equivalent for soul than *nyagban* (bosom). The word *eko* means the heart as a bodily organ, but not as the seat of affection; that is expressed by *gbako* (stomach) or *nyagban* (bosom). A Nupe who wishes to speak of being at rest or pacified will say: "My bosom is lying down."

Among the Burum tribesmen, for whom our Society has just published St. Mark's Gospel, authority in the village or in the family rests on common consent rather than on any power of compulsion. Hence the term "must" and its kindred words, "necessity," "to command," "to compel," "to order," do not exist. "To exercise authority" has to be rendered: "to hold in the grip of one's hand."

In translating the Korean Bible words with pagan associations had to be converted and baptized into a Christian sense. For example, "sin" was not sin

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until it was found out, the Korean word really meaning crime. "Love" meant the feeling of a superior for an inferior, so that though God might "love" us, we could not be said to "love" God.

Examples like these may serve to illustrate some of the difficulties which beset the men who labour on year after year with endless pains and patience in order that God's message may speak to some fresh tribe of His children in their own tongue.

Ten new Versions.

In war-time, as in peace-time, the Bible Society presses forward persistently towards its sole object—which is to provide men with God's Word in all the languages of the world. Since the war began, it has published the Gospel in some new language, on an average, once every six weeks. Through these anxious months translators and revisers of the Scriptures have pursued their sacred task without serious hindrance. During the past year the Gospel has been printed for the first time in TEN FRESH FORMS OF SPEECH.

Six of these new languages belong to the polyglot tribesmen of Northern Nigeria, where Christian missions are making rapid progress. The Gospel of St. Mark has been published in the following Nigerian languages—in *Gbari*, which is spoken in Zaria and the neighbouring provinces; in *Burum*, spoken in the south-west of the Bauchi province; in *Sura*, current on the south-western edge of the Bauchi highlands; in *Angas*, spoken on the foothills to the south of the same plateau; in *Jukun*, used on the south bank of the Benue river; and in *Bachama*, for a tribe in the Benue valley.

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St. Mark's Gospel has also appeared in two other African tongues: in *Mpoto*, spoken on the eastern shore of Lake Nyasa; and in *Uele* (Welle), current in the northern corner of Belgian Congo.

In Upper Burma, St. Matthew's Gospel has been issued for the use of hillmen who speak the *Kamhow* dialect of Chin; while in South India, St. Luke's Gospel, in the *Kuvi* dialect of Khondi, has been printed for a jungle tribe in the district of Vizagapatam.

Of these ten versions, two are intended primarily for the Church Missionary Society; three for the Sudan United Mission; one for the Sudan Interior Mission; one for the Universities' Mission to Central Africa; one for the Heart of African Mission; one for the American Baptist Foreign Missionary Society; and one for the Schleswig-Holstein Lutheran Mission.

Another Bible for West Africa.

Ewe, which is described by Professor Westermann as one of the most typical Sudanian languages, is spoken on the Gold Coast east of the river Volta, in Togoland, and in Dahomey. Fifty-five years ago the earliest version of the Four Gospels in this tongue was published at Stuttgart, translated by an agent of the Bremen, or North German Missionary Society. Other members of the same mission continued the work. A careful revision of the New Testament in Ewe was published by our Society in 1913. The translation of the Ewe Bible was completed, partly at the expense of the B.F.B.S., and its printing for our Society had begun in Germany in 1913, but the finished volume did not leave the press until after the outbreak of war. In the autumn of 1915, however, 200 copies of the Ewe Bible were dispatched

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from Berlin, viâ Amsterdam and London, by special permission of the British Government, and reached the Bremen missionaries in West Africa at the beginning of this present year.

Writing from Quitta, on the Gold Coast, Pastor K. Freyburger describes the delight with which his Ewe converts welcomed the first edition of the complete Bible in their own tongue. "That was a great day for Quitta and the surrounding districts, wherever the Ewe language is spoken and understood: for it was the day of the arrival of the Holy Bible in the vernacular for the Ewe people. . . . The books were received with great thankfulness to our Mission Board and to the British and Foreign Bible Society. On Feb. 6th we held our first Bible Sunday with a thanksgiving offering; and the Christians in this district of the Bremen Mission were able to forward £5 as a gift to the Bible Society. It is not much, as the time is pressing; but we dare not do otherwise, when we remember all the help which came from your Society—to correct, to print, and to bind the Holy Bible in such a handsome volume, which everybody appreciates. I enclose this amount in postal orders from the members of our mission, and we beg to pray for the blessed use of the gift of God."

Last year the Bible was also published in Pangasinan. This is the third complete Bible which our Society has issued for the Philippines, and has special interest because Pangasinan was the first Filipino language into which any part of the Scriptures was translated.

At the annual conference of the American Methodist Episcopal Church in the Philippines, held in Manila in Dec., 1915, this resolution was unanimously adopted: "We hereby express our sincere gratitude to the British and Foreign Bible Society for the recent translation of the Old Testament into Pangasinan and the revision of the Old Testament in Tagalog, which now give to the people of the Methodist Episcopal Church the complete Scriptures in these languages."

The complete New Testament, translated mainly by missionaries of the L.M.S., is now available in

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Bemba, a language current over a wide area in Northern Rhodesia. It is interesting to learn that one of the U.M.C.A. missionaries who has recently opened up a new station in Rhodesia has discovered with keen satisfaction that the tribesmen whom he is teaching can understand the Gospels in this printed Bemba version.

The task of revision.

In many other countries the task of translating or revising the Scriptures makes good progress, and several important versions will speedily be completed. Here is one example which has special interest. More than half a century ago the Bulgarian nation received the first edition of the Bible ever printed in their own speech: it was published for them by our Society. Recently this Bulgarian Bible has been undergoing revision, at the Society's expense. In spite of the war this revision is going forward, and it should be ready for press in the autumn of 1916.

The fusion of dialects.

The fact is too often forgotten or ignored that every living language exists in a process of transition. Indeed, if it ceased to develop, it would cease to live. Linguistic changes are especially rapid in the case of languages which possess hardly any written literature, and are therefore peculiarly unstable. Whenever neighbouring tribes, speaking kindred dialects, become united under a common chief, these dialects naturally tend to coalesce into a common form of speech. Thus, in our own island during the Heptarchy men of Northumbria could hardly converse with men of Kent; but as England

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became one kingdom there gradually grew up in the course of centuries a standard English language which could be everywhere understood. The same thing took place in France when the feudal divisions gave place to a central monarchy, and out of many provincial dialects classical French came into being. A similar process is constantly going on, especially among barbarous and half-civilized races. And it is vividly reflected in the editorial work of the Bible Society. The first missionaries who enter a savage country discover a strange confusion of tongues, each tribe speaking a language of its own. Into several of these tribal dialects the Gospel will be translated, and then printed by our Society. In course of time, as the country is opened up and communication improves and civilization advances, tribes which have been hostile for generations draw together, and their differences of dialect are slowly fused into a common tongue which they all use and understand. When this comes to pass, the time grows ripe for our Society to organize and prepare one common standard version of the Scriptures, which gradually supersedes the early tentative dialect versions that have prepared the way for it and made it possible.

It would be easy to give many examples of a linguistic evolution which is constantly going on under our eyes. Quite recently, in Southern Nigeria, a Union Ibo version of the Bible has been prepared by a representative committee of missionaries, with Archdeacon Dennis as chief reviser, and at the expense of our Society; this Bible is said to be now superseding earlier versions in four different Ibo dialects.

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A similar movement has lately begun in Mashonaland. Here various dialects—known as Shona, Karagna, Ndau, and Chiswina, but all closely allied—have been current among the native population, which numbers nearly 450,000. In Shona, in Karanga, and in Ndau the B.F.B.S. has produced parts of the Bible; while the S.P.C.K. has published the New Testament and other portions of Scripture in Chiswina. In August, 1915, however, a representative conference met at Salisbury, Rhodesia, convened by our Society, and it was agreed to set about a translation of the Scriptures suitable for all the Mashona. A translation committee was appointed to prepare a tentative edition of St. Mark in this proposed union version.

Some results achieved.

The list of versions in which the Bible Society has helped to produce or to circulate the Scriptures now contains 497 different languages. These include the complete Bible in 131 languages, and the complete New Testament in 117 more.

It is good sometimes to take stock of achieved success, and to measure how far the Bible has conquered the confusion of Babel and subdued the tongues of the world to itself. At the beginning of the last century editions of the Scriptures, more or less complete, had been published in only about sixty different languages, which were current among perhaps one-fifth of the population of the earth. To-day, some book or books of Holy Scripture have appeared in more than six hundred different languages, which are spoken by nearly three-quarters of mankind. In other words, since the Society was founded translators have unsealed God's message for more than half the inhabitants of the world.

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THE REMEDY DISPENSED

"Direct sunlight is a destroyer of all bacteria."

PROF. WILLIAM OSLER.

To translate and print and publish the Scriptures in the languages of mankind constitutes indeed an immense enterprise which might exhaust the scholarship, the resources, and the organizing genius of any institution. But the Bible Society's task has only begun when its editions are prepared and produced. There remains the further duty of placing them in the hands of the readers for whom they are intended. The Gospel must be made not only intelligible but also accessible to all nations. For this purpose the Society employs its own agents in fifty different states and kingdoms, and maintains its own depots in nearly a hundred of the chief cities of the world. Not the least important function of these depots is to serve as storehouses from which Christian missions in many lands draw the vernacular versions of the Scriptures which they need.

The place of the Scriptures in the evangelization of the nations has ceased to be questioned. For the Christian missionary they form the vital basis of his teaching. For the young missionary Church they are no less necessary, as the charter of its faith and for the nurture of its spiritual growth. In Uganda an inquirer is commonly known as a "reader";

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as a rule no adult convert is admitted to baptism by the C.M.S. missionaries until he can read the New Testament and possesses a copy of it in his own tongue. In China, when the General Synod of the Episcopal Church met last year at Shanghai, the House of Bishops adopted the following rule of order: "As an indication of our humble dependence upon the Word and Spirit of God, and following the example of the Primitive Councils, a copy of the Holy Scriptures shall always be reverently placed in view at the meetings of this House, and a short portion of Scripture shall be read at the opening of each daily session." That symbolism is a picture of the place of the Bible in the missionary Church.

Missions and Munitions.

One unforgettable lesson taught by the war is the supreme importance of munitions. The bravest troops if unequipped can win no real success. Now the Bible Society acts as the great indispensable arsenal from which all the expeditionary forces of the Christian Church obtain munitions for their crusade. It is our Society's privilege to perform this missionary service, without cost to the missions which it assists. We believe that, in spite of the extraordinary difficulties caused by the war, no missionary in any part of the world has had to slacken his work through failure in the supply of the Scriptures for which he depends on our Society.

From the Bible House in Johannesburg, where the Scriptures were sold last year in fifty different languages, our agent writes:—

"Like others on the distant border-line of the Empire, we anticipated with something like dismay the possible curtailment of our

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usefulness from the fact that we were 8,000 miles away from our centre of supplies. But consignments of Scriptures have been received with astonishing regularity, and the fact that we have received some fifty tons of books during the past year, in over fifty different languages, is a striking testimony to the efficiency of the Bible Society and its staff. All over South Africa our circulation increased during 1915."

Let us take a practical example of how the Bible Society is discharging this vital function. In its Egyptian agency—which extends from Cyprus to Mombasa—the following missions have been supplied during the past year from our depot at Port Said with the Scriptures they require in all the languages which they need for their operations:—

The American Presbyterian Mission, the Reformed Presbyterian Mission, the Swedish Evangelical Mission, the United Free Church of Scotland Mission, the London Jews Society, the Society for Promoting Christian Knowledge, the North Africa Mission, the Church of Scotland Jewish Mission and Schools, the Egypt General Mission, the Peniel Mission, the Church Missionary Society, the Irish and Scotch Reformed Presbyterian Mission, the Waldensian Mission, the Friends' Foreign Mission Association, the Africa Industrial Mission, the United Methodist Church Mission, the Africa Inland Mission, and the Universities' Mission to Central Africa.

Missionaries of all communions in the foreign field are enthusiastic in confessing how deeply they are indebted to the indispensable supplies which they obtain continually from the depots of the Bible Society. Here we can only quote a few characteristic testimonies.

From Foochow, the Rev. Ll. Lloyd, a veteran C.M.S. missionary in China, writes:—

"It is once again my privilege to acknowledge our indebtedness to the Bible Society for their continued help in supplying us with the Word of God in our own Foochow colloquial, and also in the classical and court languages of China. It is difficult to say what our C.M.S.

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mission would do if deprived of this ready help. Certainly we and our people here would suffer greatly."

A missionary of the China Inland Mission writes:—

"The printed Gospels themselves stimulate the young Christian Church to work for Christ. By this means our Christians did in one year the work of four or five evangelists. Without these Scripture portions it is very difficult to stir them up to preach and to visit villages or to do house-to-house work. The Gospels become their banner, nay, their weapon to take the offensive in the war of the Cross."

In South India a missionary writes from the Telugu country, where the advance in education has hitherto been slow:—

"We have an increasing demand from Christians for Bibles. In villages thirty and forty miles from here some of the people—especially young men—are learning to read in night schools so as to be able to read the Word of God themselves. In fact, there is hardly a Christian, however poor, who, being able to read, is content to be without a Bible."

We will give one illustration of the effect of the distribution of the Bible in Korea, where the Gospel is winning such splendid victories, and where during 1915 our Society sold no fewer than 826,000 copies of the Scriptures. A missionary of the Canadian Presbyterian Church described last year his experiences as a new-comer to that country:—

"What has struck me more than any one thing is the universal use and well-thumbed appearance of the Bible in Christian homes. Last autumn I visited a Korean Christian who lived with his wife and two children alone in a remote and secluded valley. He was extremely poor, and entertained me to dinner on potatoes and salt. But when we sat down to worship God, three Bibles were produced, and each—except the youngest child—fingered his or her own treasure. Only the gracious efforts of the Bible Society could make this possible."

Then from Baffin Land comes a letter written by

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the Rev. Archibald L. Fleming, of the C.M.S. mission station at Lake Harbour :—

“As the missionary in charge of the work in Baffin Land, I wish again to express my hearty thanks to the Bible Society for their great help in our endeavours to win these Arctic wilds to the love of our Lord and Saviour Jesus Christ. It is no exaggeration to say that without the books supplied to us by your Society, our effectiveness would be reduced a hundred per cent. Owing to the nomadic propensities of the natives it is exceedingly difficult to get any lengthy opportunity of teaching them. Our plan is therefore to give them the great fundamental truths of the New Testament, and to teach them to read. In this way, with the help of the Scriptures (published by your Society) and the guidance of God the Holy Spirit, many of these poor children of the snow are growing in both the love and knowledge of our Lord and Saviour Jesus Christ. I have been greatly impressed by the way in which God the Holy Spirit has worked through the printed Word. In many cases one can truly say ‘That man has been taught of God.’ Will you then convey the sincere thanks of many a dusky Eskimo to your noble Society for the Bread of Life which you have sent to them, and will you include also the very hearty thanks of their missionary?”

An International Society.

The Bible Society rises above national and ecclesiastical barriers. Like the great-hearted founder of Methodism it takes the world for its parish, only ceasing its activity in a country when some kindred institution—generally a daughter of its own—is in a position to provide for local requirements. We rejoice in the efforts and the triumphs of all our fellow-workers. In Korea and Japan we labour in close and active partnership with the National Bible Society of Scotland. The Netherlands Bible Society has rendered us friendly services of the utmost value since the war began. We congratulate the Norwegian Bible Society on its Centenary, which was celebrated this summer. The American Bible

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Society kept the hundredth anniversary of its foundation in May, 1916, when one of our secretaries crossed the Atlantic to represent the B.F.B.S. at the festival gatherings in Washington and New York.

A Catholic Institution.

Hardly any organization can be more truly catholic in the Christian sense of that word. In Russia the presses of the Holy Synod print half a million books every year for our Society to distribute, while we have published various versions for the use of the missions of the Orthodox Church in Siberia and Central Asia. The Syrian, the Armenian, and the Coptic communions all benefit by the Bible Society's editions. Last year our depots supplied Greek Testaments and Hebrew Bibles to students at seminaries of the Roman Catholic Church in Spain.

For Abyssinia.

During 1915 a promising new channel for Bible distribution has been opened in the kingdom of Abyssinia. The Abyssinians belong nominally to their own branch of the Coptic Church, under a Coptic "Abuna," or Archbishop, who is appointed and consecrated by the Coptic Patriarch of Alexandria. One of our staff at Port Said, Mr. Henry Athanasian, was entrusted with the important mission of establishing the first Bible depot at Adis Ababa. It is a very plain building, situated in the business part of the capital, and bears a large Amharic sign-board announcing that the Holy Bible may be had within. This depot is under the patronage of Archbishop Mattheos, familiarly and affectionately called by his flock *Abatatcheu* ("Our Father"), whom we

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heartily thank for his friendly and continued support.

No missionaries are permitted to settle in Abyssinia, but for a full century the Bible Society has been publishing versions specially intended for the various tribes and races who inhabit this ancient country. Nearly 5,000 volumes, in twelve different languages, were dispatched from Port Said to our new depot early in 1915, and 1,200 copies had been sold before the end of the year.

The average Ethiopian finds it difficult to imagine any European society which works with no other object than that of doing good by providing the Scriptures below cost and at prices within reach of the people. Abyssinia includes, however, some discerning and enlightened persons, among whom we record the name of Beitwodad Hailageorgis, the Prime Minister, who has sanctioned the importation of our books free of customs duty.

Specially strong bindings are required for some of these editions. The Abyssinian wears his book hard, carrying it about with him in his riding and hunting. "Imagine a dark, bare-headed man on a mule, his body half-covered with a long black rag, a curved sword hanging on his right side and a parchment bag containing a Bible on his left side, with his hands grasping his long spear. It is easy to see that any book needs a strong cover to keep it together under such conditions."

Mr. Athanassian has made several journeys in Abyssinia farther inland, and has attended the annual festival of Abuna Taklehaimaunt at Zigamel, where he succeeded in selling a fair number of copies of the Scriptures in Ethiopic and Amharic. The conditions of travelling are, however, such that at his request Mr. Athanassian has been authorized to purchase a rifle in order to protect himself against wild beasts. One native whom he employed appropriated a sum of money and was brought up before the Abyssinian authorities, who, according to custom, put him in chains and handed him over to Mr. Athanassian to lead home and deal with as he pleased. After the prisoner

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had sat about on the doorstep of the house for a few days, the sum embezzled was produced, and the culprit was liberated. Primitive methods of justice still prevail in Abyssinia.

Notwithstanding the war, we have just printed in England a new edition of 5,000 Bibles in Amharic. During the Middle Ages this language succeeded to the position once held by the ancient Ethiopic tongue. The earliest edition of the complete Bible in Amharic was published by our Society in 1840.

At Adis Ababa a corner site has just been purchased on which to erect a permanent depot which will form the Society's headquarters. The land in question is centrally situated, just outside the market-gate and on the road to the Archbishop's house and the Legations. The cost of both land and building is being defrayed by a few generous friends in London.

Peaceful Penetration.

We have no space to describe the peaceful penetration of non-Christian lands by means of the Christian Scriptures which is going on in every part of the world. In his striking volume on *Modern Religious Movements in India*, published last year, Mr. J. N. Farquhar concludes that though India is not yet Christian it is becoming permeated with the spirit of Christianity. And in this result one chief factor is the influence of the Society which has printed and circulated Bibles in all the great Indian vernaculars besides issuing the Gospels in dozens of minor dialects. In India alone we are now annually distributing about a million copies.

In China, notwithstanding the perturbation of politics and a Buddhist revival movement, we circu-

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lated last year 2,371,000 books. In other words, one volume out of every five which the Bible Society sent out during 1915 was bought by a Chinese reader.

The Bible and the Moslem World.

This brief survey may fitly close with the impressive testimony of Dr. Zwemer—and few can speak with higher authority as to the influence of the Bible in the world of Islam.

“The distribution of the written Word of God has ever proved the best method for pioneer work in all Moslem lands. The intensive and extensive results of the work of the Bible Societies in the Moslem world have never been sufficiently recognized, and can scarcely be exaggerated. For over a century the Bible has been as leaven in the world of thought among Moslems. It has modified their outlook on life, changed their standards of ethics, challenged their conception of history, and compelled the readjustment of their judgment of the Christ.

“In all these particulars we may note that the disintegration of the old Islam and the attempts towards reform have been occasioned, if not caused, by the teaching of the Scriptures.

“Translations of the Koran into a score of languages other than Arabic exist, but these translations are, as regards the common people, rare, expensive, and necessarily utterly inferior to the original in style and force. The Bible, on the other hand, has been translated into every tongue, and is the cheapest as well as the best printed book in the Near East. Nor has its beauty or power been lost in these many excellent translations. The Arabic Koran, because of its obscure style and archaic diction, is a sealed book even to Arabic-speaking races, while the Bible uses the language of the cradle and the market-place. When we study the record of individual Moslem conversions, it is remarkable how in nearly every case the perusal of the Scriptures has led to the discovery of self and the desire to know the friendship of Christ. The Bible is at once our strongest weapon of conquest, and our most inoffensive method for constructive work. The Bible strikes at the very root of Islam by placing the sublime story of the life of our Saviour over against the artificial halo that surrounds the popular lives of Mahomet. No Moslem can read the Sermon on the Mount without seeing in it an indictment of popular Islam.”

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ARMY MEDICAL SERVICE

"Men that are at the point to die have more need of the physician than they that are but now and then troubled with a heart-fainting qualm."

BUNYAN: *The Jerusalem Sinner Saved.*

WE have begun to realize that this war is not one of the events of the world—it is the only event; and that the people who are worthy to talk about it are only they who have somehow suffered in or by or with it. The Bible Society has taken part in the suffering of every country now engaged in conflict. No Christian institution is more deeply concerned and involved in the strife. How could it stand aloof from the agony of nations when it exists to dispense the Divine medicine appointed for their healing and their consolation?

When we try to find a parallel for the present situation we go back to the world-wide misery caused by the Seven Years' War. In his essay on Frederick the Great, Macaulay described that struggle in words which are still worth quoting: it was "a war which raged during many years and in every quarter of the globe . . . a war in which black men fought on the coast of Coromandel, and red men scalped each other on the Great Lakes of North America." To-day, every continent has heard the

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thunder of cannon and the clash of arms. Men of many nations and kindreds and tongues stand arrayed in hostile armies. Each extension of the immense area of conflict has brought in new countries and fresh forms of speech. It is astonishing to discover that quite fifty languages are current among soldiers who are actually fighting.

The outbreak of war found most nations and governments unprepared; but the Bible Society had already published versions of the Bible in all these fifty languages—with three or four exceptions, in which it had printed the New Testament or at least the Gospels. Moreover, its editions were ready for distribution, and it also possessed plates from which new editions could be struck off rapidly if they were needed. For putting the Word of God into the hands of the combatants, without distinction between friend and foe, the Society has been in command of resources and machinery which belong to no other organization. And it has laboured without ceasing to turn this great emergency into a great opportunity for spreading abroad the Gospel of God's redeeming love.

For sick and wounded soldiers and sailors of all nations the Bible Society undertakes to present as many Testaments, Gospels, and Psalters as are needed to all Red Cross organizations and field and base hospitals, whether in this country or abroad. These books, bound in khaki, are also supplied in any numbers, free of charge and carriage paid, for prisoners of war, for interned aliens, and for civilian refugees. To friends in any country who give away books among soldiers and sailors, pocket khaki Testaments and Gospels are granted at a war

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discount—which means that they obtain such books for a mere fraction of what they actually cost.

The stream of this war distribution has flowed steadily from the Society's depots, under the oversight of its agents in all parts of the world. During the first two years of the conflict the Society, while taking careful precautions against overlapping and waste, has been able to distribute altogether in connexion with the war over FIVE MILLION VOLUMES. Such a total appears the more striking when we remember that each of these volumes contains at least one book of the Bible. Three-fifths of them were in English; but to meet the needs of soldiers of so many races and tongues the books have gone out in fifty different languages and have been sent into a score of different countries.

We have referred already to the wide network of distributing centres which the Society has been maintaining for generations. When the war began, it possessed outside England about sixty depots and sub-depots for the sale of Scriptures in countries which are now at strife. And at the end of two years of fierce and devastating warfare we are thankful to record that nearly all these depots still remain open. Let it be said, to the credit of the governments involved, that not one of them has deliberately closed a Bible House. In the Turkish Empire, indeed, the distribution of the Scriptures has perforce ceased at Jerusalem and Damascus and Beirût, at Bagdad and Mosul. But in Constantinople, where the Rev. T. R. Hodgson has clung to his post as the Society's agent with noble faith and fortitude, he can report that "our Bible work goes on quietly and unostentatiously," and

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testifies to "the invariable courtesy and forbearance manifested towards us by the Ottoman authorities."

In Central Europe our depots at Berlin and Vienna and Budapest are still open and active, under wise superintendence. By special sanction of the British Treasury and Board of Trade, and with the knowledge and approval of the other governments concerned, the Bible Society has been able to keep up communication with its agents, although of course no funds could be remitted from England for publication or colportage. Nevertheless it has proved possible to provide from Berlin several hundred thousand Testaments and Gospels for Russian and French and British prisoners of war in Central Europe, as well as for German and Austrian troops. Even in cities bombarded and captured, like Warsaw and Belgrade, our depots have been hampered only by the extreme difficulty of supplying fresh stocks of books.

Sunday-school scholars in the United States have collected, and remitted to us, through the American Bible Society, funds to defray the cost of giving away 560,000 copies of the Scriptures in a score of different languages to soldiers, prisoners, and sick and wounded men in France and Central Europe and Italy.

A German army chaplain to whom we sent Testaments for Protestant soldiers replied: "Although I am a Catholic priest, I am willing to undertake the circulation of the Testaments. In these hard times it is necessary that all Christians, whatever their Confession, should stand together to build the kingdom of God." In a letter of thanks for a Bible one German soldier wrote: "It was the right food, at the right time. May God reward you for it."

From the Society's depot in Rome over 100,000 Italian Gospels have been sent out to be given

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away among the soldiers of the King of Italy; while our agent at Rio has distributed 7,500 Gospels to Italian reservists returning to their own country from the Argentine and Southern Brazil.

“Mouth-organ Bibles.”

Some British soldiers show a great liking for our India paper edition of the pocket Bible with a thumb-index to the different books. A corporal wrote from France: “When I was in Egypt I bought one of your Bibles; now I want one for my chum, and I enclose postal order to pay for it. *It is one of them mouth-organ Bibles that I want—the Bible with the alphabet running down the side.*” Another soldier, asking for the same book, described it as “the Bible with all the chapters cut out down the side.”

At Salonika, English, French, and Serbian soldiers call at the Society's depot every day. The Bible House at Port Said forms an invaluable centre for distribution throughout the Near East. Our depot at Busra is kept stocked with copies of the Scriptures for British soldiers fighting on the Tigris.

From our depot at Madras, consignments of English Testaments have been sent to the Army Y.M.C.A. in Mesopotamia. A recent acknowledgment says: “The books have come just in time, as four of our men leave to-morrow for the Advanced Base. We are sending the cases of books with them, as there is great need for the contents up in the firing-line.” A gunner in the Royal Artillery, describing the hardships of the campaign in Mesopotamia where he had to discard all but the smallest kit possible, added: “Still, I have my Testament, and read it every day.”

Thanks to our generous and energetic Auxiliaries in the Overseas Dominions and Colonies, pocket Testaments, bound in khaki, have been presented to all soldiers of the different contingents who crossed

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the ocean to defend the Mother Country. In Canada alone 150,000 copies were thus individually distributed, and similar gifts were made with equal personal care in each State of the Australian Commonwealth and in New Zealand. Many thousands of Dutch and English Testaments have also been given away to the soldiers in South Africa.

Almost invariably the Testaments were accepted with warm gratitude, and we have pointed evidence as to the value set upon these gifts. One soldier said: "Well, if we get wounded on the battlefield, that Book will be just the thing we want to read." A second said: "The Testament you gave me three months ago I have read through six times, and am going through it again. I want to tell you that it has changed my life." A third said: "I have lost my Testament—I can't tell how, but I do miss it . . . I never used to read it before, but I read it regularly now, and it does me good. I wonder whether you would give me another!"

There can be no doubt that the books are prized and studied. An officer from the Dardanelles says that it was quite a common sight to see men quietly reading the Scriptures when resting after a battle. A British army chaplain writes: "I used to see men unostentatiously reading their Testaments as I passed their dug-outs." A wounded man in hospital at Leeds told how in Gallipoli a comrade of his "used to take out his Testament in the trenches and read it to us night and morning. He wouldn't miss a day. All in that part of the trench where he was, often a dozen men, would go and listen." A stretcher-bearer home from France speaks of the wounded men whom he has seen reading their pocket Testaments while they were being carried to the dressing stations behind the firing line, where their wounds receive attention before they are sent back to a base hospital.

It is strangely affecting and inspiring to think of these little books, read in Egypt under the shadow of the Pyramids, whispering their Divine message in bullet-swept trenches at Gallipoli and in dug-outs on the Somme. From France, a British military chaplain writes: "After the attack at Loos, among those fallen on the field I do not remember one who did

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not have a Testament in his pocket." An officer who took part in the charge of the 10th Battalion of Anzacs at Gallipoli in April 1915, testified that on the following day, when men were sent out to gather up the overcoats which had been taken off to cover the wounded in the chill hours of early morning, there was to be found in the pocket of nearly every overcoat one of these khaki Testaments. A young Victorian fell in the first fighting at the Dardanelles, and his Testament was sent back to his mother in her distant home; when she opened it, she saw that he had pencilled on the fly-leaf: "To the best mother that ever lived—God be with you till we meet again."

War brings men face to face with the naked realities of life and death. Rough soldiers, who for many a long day had been strangers to prayer, fervently repeat in the trenches the simple petitions they were taught when they were little children. A Lancashire lad, whose wife wrote to him, "Be sure and say your prayers," confessed in hospital that since getting her letter at the front he had prayed every night:

"Now I lay me down to sleep,
I pray the Lord my soul to keep;
And if I die before I wake,
I pray the Lord my soul to take."

"My mother learnt it me," he said: and in the trenches these words of his childish prayer came back to his mind, and he began to say them again. The roughest of the rough pray out there; sometimes you can hear them repeating, "Gentle Jesus, meek and mild."

On a battlefield in Flanders a British corporal

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and his comrade fell wounded, and were still under fire. The corporal applied his first-aid dressing, and then took out his Testament and began to read. The two men lay side by side for hours, until a shell killed them both: they were found, with the Testament still open between them.

A French soldier bears this testimony: "I hear not merely the roar of cannons and rifles; I can hear also in my heart divine words—passages of the Bible I love, on which my soul meditates. Yes, while I endure these terrible hardships, God through the Bible gives me strength and even joy. I carry my Bible in my soldier's knapsack. It is much worn now, and the rain has stained it; but I will not let it go. When I read it, I feel as if I were with the friends who are praying for me far away."

A Canadian officer, now home wounded from the front, described how in France he and his battalion found themselves in a perilous corner: they were under heavy fire, and they dared not move. He noticed a few of his men who had crawled into a group together: one man took out his knife and cut a Testament into half-a-dozen pieces, and distributed them among his comrades, who there and then began to read. It must be wonderful to read the story of the Passion when you are lying under fire. Those lads, who know what it means to be obedient unto death, have learnt something of the secret of Calvary which they might miss in the most eloquent sermons.

From all the corners of the Empire volunteers of many races have rallied to fight for King George—in the spirit of the young chief in Uganda who wrote: "Though I am black, still, jealousy for

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England has entered into my bones. Everything that hurts England is felt by me as a bodily pain." Thus, for example, the Australasian contingents included Maoris from their native New Zealand, and men from the rocky, green-crested isle of Niué in the South Pacific; but before they sailed from home each of these dark-skinned soldiers received a Testament in his mother-tongue. It is estimated that half a million Jews are fighting in the armies of different nations; and for them the Scriptures have been provided in Hebrew and in Yiddish. A Jewish volunteer corps in Egypt was supplied with Hebrew Psalters, while a number of Jewish recruits for French regiments in Algeria obtained Hebrew Psalters from our depot at Algiers. Malagasy Testaments and Gospels have been sent to Paris for distribution among the 10,000 native troops from Madagascar now serving under General Joffre. Coolies from Tonking on their way to work at munition factories in France eagerly purchased Chinese Gospels from our colporteur at Port Said.

In Russia.

Unquestionably the war has created new opportunities for the Bible in Russia. Soldiers on their way to the front, wounded men in hospitals and lazarets, multitudes of refugees from the provinces invaded or threatened, and multitudes of prisoners of war—among all these many are eager to buy the Scriptures, or thankful in their poverty to accept our Testaments and Gospels as gifts. Numbers of Russian Christians have come to our depots to purchase Testaments and Gospels for the troops—obtaining these at prices far below their cost. Our

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Society itself has given away scores of thousands of copies to the soldiers. Thus, for example, an immediate response was made to the appeal for Russian and Polish Gospels which came from an officer in command of a training camp: "By sending them," he wrote, "you will help us—the more so because we apparently will soon go whither our brothers have gone." Georgian Gospels have been provided for Cossacks in the armies of the Caucasus, Lithuanian and Lettish and Ruthenian books for soldiers from provinces along the frontier of Central Europe. Gifts have also been sent to the Russian Red Cross committees and other official organizations which care for the wounded. For soldiers at the front and in the field-hospitals our grants have been made for the most part through the Russian military chaplains.

In Moscow alone we gave away last year 14,000 books among sick and wounded soldiers and prisoners of war; among those who carried out this distribution for us were ten priests of the Orthodox Church and three Lutheran pastors. In other Russian cities the men in charge of our depots have spent their spare time in similar service. They send us messages of this nature: "During the week I visited eleven *lazarets* where I distributed 688 books, most of them Gospels, among the sick and wounded soldiers." "This week I distributed among sick and wounded soldiers 1,156 books, most of them Gospels, with a few New Testaments." Our colporteurs have frequently come into contact with the troops at railway stations during the halts of transport trains. "The soldiers who have money buy the books and to those who have no money I give Gospels and Psalters gratis," writes one colporteur who works at a railway station. "Many of them take off their caps when they have paid their money, cross themselves and kiss their books."

From the Crimea a lady who is working among Russian wounded soldiers writes: "It is indeed very touching to see how the invalids long to possess and read the Scriptures. . . . A fortnight ago we gave a large quantity of Russian Gospels to a party of consumptive soldiers, many of them very weak."

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In Serbía.

At Belgrade our veteran depositary distributed last year, mainly among wounded soldiers, many thousands of Gospels in several different languages. But on account of what he describes as "the extraordinary difficulty of transport," fresh supplies of books take long to reach him. From London it has been possible to send out several thousands of Serbian Gospels and Psalters and some Testaments to be distributed among the sick and wounded in Serbia; these were given away by the managers of the Serbian Relief Fund, and by British doctors and nurses.

From the time of their great victory in December 1914, by which the Serbs blocked for nearly a year the road from Central Europe to the East, until the tragic retreat of the army and population in the autumn of 1915, every building in Serbia of any considerable size was a hospital—often roughly improvised and terribly over-crowded. Serbia has no leisured and wealthy class to provide recreation for the patients. Day after day and week after week the poor wounded and the fever convalescents lay in complete idleness, saving when one started a song in which the others joined, or another played a melody on his reed-pipe or his fiddle. But some of the British hospitals possessed a supply of our Serbian Gospels which were read with avidity by the Serbian soldiers, to many of whom they were evidently almost unknown books.

For Hospitals in England.

Since the war began, the military and V.A. hospitals in England and Wales have been rapidly and

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steadily increasing. With every one of these hospitals the Bible Society has been in communication, offering to supply copies of the New Testament, the separate Gospels, and the Psalms—free of all charge and carriage paid—to be given to the wounded soldiers; provided that some one who has direct and authorized access to the patients will undertake to see that the books are personally and wisely distributed. The Society places no limit upon its offer, but only asks that every care shall be taken to avoid waste and overlapping. Along with the communication, a set of sample copies has been enclosed to each hospital.

On receiving this letter, the V.A.D. chief of staff in a certain county wrote to the Bible House to enquire whether he had interpreted the offer correctly: "Are you kindly going to give a copy to each soldier who passes through our hospitals—25,000 have passed through since the war began—or do you mean to give one for each bed, to be retained by the hospital? Please let me know." In reply, the writer was assured that the Bible Society is ready to present, not a copy for each bed, but a copy for each sick and wounded soldier to whom the book will be offered personally by a chaplain or some other authorized person.

The Bible House is in direct touch with no fewer than 1,200 military or V.A. hospitals in England and Wales alone. Down to last Easter we had supplied their officials with more than a quarter of a million Testaments, Gospels, and Psalters. Since the year 1916 began, the stream of supplies to these hospitals has been flowing from the Bible House at the rate of about 1,000 books each day. In May and June it slackened a little, but in July, with the British advance in France, the demand from the hospitals has once more increased and will probably go on increasing.

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The secretary of the Joint War Committee of the British Red Cross Society and the Order of St. John of Jerusalem wrote recently acknowledging another "most generous gift" from the Bible House, and added :—

"We are despatching these Testaments at once to the hospitals in which our wounded soldiers are lying, and judging by previous letters we have received, they will be thoroughly appreciated by the soldiers. We feel deeply grateful to you for the splendid assistance you have rendered."

Scores of thousands of Red Cross Testaments, Gospels, and Psalters in English, French, and German have been given away through the War Library, Surrey House, Marble Arch, London, which sends its parcels to the fleet as well as the army, especially to hospital ships and hospitals at home and abroad—*e.g.* to the great hospital at Palermo, where thousands of British officers and men have been nursed. The managers of the War Library testify that while the soldiers frankly resent having "goody-goody" books thrust upon them, they are pleased to receive a Gospel or Testament. A young girl, who was distributing books from the War Library in one of the military hospitals, offered a Testament to a soldier. "Well," said he, "I don't mind taking a Testament." Shortly afterwards a request came from that hospital for a hundred Testaments.

A Presbyterian chaplain writes from a casualty clearing-station "somewhere in France" to acknowledge a gift of English Testaments: "They are exactly the kind I want. They will be invaluable in my work. Thousands of men pass to and from the trenches. If you only saw the eagerness with which they reach out for the New Testaments it would rejoice your heart. I also use them for distribution among the sick and wounded in the hospitals of which I have charge. I take care that there is no overlapping. You have helped me and my brave laddies more than any of us can tell."

Another army chaplain writes from a hospital: "Large numbers of soldiers are taking to read their Testaments afresh, and in earnest. . . . It is pleasant to see them reading their Gospels and Psalters in bed—no false shame hindering them."

Last year from Port Said alone nearly 20,000 Red Cross Testaments and Gospels were given away among soldiers fighting in the Dardanelles, and to the sick and wounded in the many hospitals throughout Egypt and on the Gallipoli Peninsula, in Cyprus

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and in Malta, and on board the hospital ships. We quote a few phrases out of many letters of thanks :

"I would like to express on behalf of the New Zealand and Australian troops who have been in hospital here how thankful we are for the Red Cross Testaments and Gospels. Some men had lost their kits at the front and were eager to replace their Testaments. Others were ready to receive, and promised to read, the copies at my disposal. I have written to New Zealand to tell our people of the way you have helped us."—*New Zealand Hospital, Port Said.*

"A large number of the sick and almost all the wounded soldiers here had lost their Testaments, and most of them gladly accept and, what is more, *read* fresh copies."—*Red Cross Hospital, Gizeh.*

"I beg to express my gratitude for your Society's generous gift of New Testaments. They will be judiciously distributed in the hospitals and amongst the men on active service by the chaplains serving under me, and I am sure they will be appreciated."—*Mediterranean Expeditionary Force Headquarters, Egypt.*

Wounded Indians in Uganda.

For Indian soldiers wounded in British East Africa, 600 Gospels in six different Indian languages were sent to the C.M.S. hospital at Mengo, Uganda. Dr. A. R. Cook wrote in the autumn of 1916 :—

"I only wish you could have seen the pleasure which your kind grant of St. John's Gospel in their own tongue gave to the Rajput soldiers in hospital here. We had 160 of them here at one time, and practically every one received a copy. Only four or five were unable to read, and just a few preferred the Urdu version. The very handsome khaki cover with the red cross took their fancy amazingly, and we saw them poring over these Gospels."

For Prisoners and Captives.

Next to the wounded, special care has been taken to provide the prisoners of war of all nations with that Book which reveals the glorious liberty of the children of God. From our depots at Berlin and Vienna, immense numbers of Testaments and Gospels

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in their own languages have been given away among the British, French, and Russian soldiers who are now suffering imprisonment in Central Europe: Russian prisoners alone have received 400,000 copies in various tongues.

Through the Russian Prisoners of War Help Committee in London the Scriptures in Armenian have been sent to Armenian prisoners in Austria. The Austrian military officials, especially those in command of camps for prisoners of war, have repeatedly applied to our depot at Vienna for copies of the Scriptures, which were always gladly supplied. "I have received the Holy Bible," wrote a Russian prisoner in Austria; "it is the most precious thing on earth for my soul and my present condition. I don't know how to thank you for your great kindness shown to a Russian. May God grant you the crown of life which He has promised to those who share with the poor."

For British Prisoners in Germany.

The Church Army, in describing its ministry on behalf of British prisoners of war in Germany writes: "The British and Foreign Bible Society has very generously sent us thousands of khaki Testaments, so that the soldiers who receive our parcels have been well supplied with these."

A certain number of our Indian soldiers are at present interned in Germany. Copies of the Scriptures in Urdu, Hindi, Panjabi, and Nepali, have been included in parcels sent out to them from England.

From our depot at Constantinople Bibles have been sent to British prisoners in Asia Minor.

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In March, 1916, the *Morning Post* printed the experiences of a wounded British private in a prison camp in Germany. This soldier is among those sent home as permanently disabled for active service. He tells his tale in frank, straightforward fashion, and gives an account of how he spent Christmas Day in 1914. . . . "Then a read of the Testament for an hour, another game of 'donkey,' then a talk of home and the old times we had had and what we should have eaten and drank if we were there." It was probably one of our Society's little khaki Testaments which helped to brighten this prisoner's dreary lot.

"When I left for the front," said a maimed French soldier, "a little Gospel was given to me as well as to several of my comrades. I was wounded in Argonne, and made prisoner by the Germans. I had my right arm amputated. Then I was taken to Cologne. While I was a prisoner I read that Gospel through several times, so that I can almost say that I know it by heart. I found great comfort in it, and I shall keep it all my life."

For German and Austrian Prisoners.

By means of its far-spread system of depots and agents, our Society has been able to reach German and Austrian prisoners of war confined in many countries. In England the Germans in concentration camps have eagerly accepted Luther's Testament. In France the Protestant pastors who act as chaplains among German prisoners have been supplied free with all the copies of the Scriptures in German which they asked for. In one camp the German officers, who had profited by this distribution, made a collection among themselves and sent 14 *francs* to testify their gratitude to the Bible Society. A pastor writes from Toulouse:—

"The New Testaments and Gospels which you sent us have been keenly appreciated by German prisoners. They have been welcomed as water on dry ground by those who were in health, as well as by the wounded and the sick."

Similar gifts have been put into the hands of German and Austrian prisoners of war in Malta,

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in Ceylon, and in Japan, at Darjeeling and at Pietermaritzburg. In Nova Scotia a large number of copies of the Scriptures in their own tongues have been given to the German, Austrian, and Bulgarian prisoners interned at Amherst. German prisoners at Hong Kong asked for copies of the Scriptures in their own tongue, and a free distribution was undertaken by the officer in charge, who sent us the signatures of the recipients as evidence of their "appreciation of your kindness." Gospels and Testaments in Turkish, Arabic, and Hebrew have been given away by our agent at Rangoon among the Turkish prisoners of war now interned in Burma.

For Prisoners in Russia

To meet the needs of prisoners of war in Russia, who now number more than a million, our Society took active steps last year to print in England large new editions of versions in the languages of Central Europe. The Swedish Red Cross Committee secured permission from the Swedish government for the free transit over its railways of fifty-four cases of these editions, containing altogether 260,000 volumes, which were despatched from London to Petrograd for free distribution among prisoners of war in Russia. The consignment weighed eleven tons, and its value was over £1,000. Besides editions of the New Testament and St. John's Gospel in German, the cases contained new editions of each of the Four Gospels and of the Psalter, in Hungarian, in Polish, and in Bohemian. These fifteen new editions have cost, on an average, £60 apiece to produce.

—and in Siberia.

Hundreds of thousands of German, Austrian,

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Hungarian, and Bohemian prisoners are now distributed along the trans-Siberian railway as far east as the frontier of Manchuria. Our Society's colporteurs in Siberia have obtained permission to visit many of their camps and to supply them with Testaments and Gospels in the languages of Central Europe. One colporteur reports that on a train in Siberia he met many Italian-speaking prisoners, probably from the Trentino, who crowded round him and exhausted his stock of Italian Scriptures; one man kissed the colporteur's hand: "God bless your Society," he said, "it is doing a good work."

Here is a leaf from the journal of another Siberian colporteur, dated Nov. 16th, 1915:—

"My visit to Petropavlovsk and Kurgan was a complete success. The military authorities extended to me the warmest of welcomes, and gave me their hearty co-operation. The commander at once told off a soldier to accompany me all through the camp, and to help me in giving away copies of the Gospels. I first visited the *lazarets* and hospitals, to the inmates of which I presented Gospels in bold type, and where possible a complete New Testament. In the larger barracks and houses I found prisoners of many nationalities, but I think most of them could read German. I was asked for books in Italian, Hungarian, Bohemian, Polish, Ruthenian, and Slovak; and I had to promise the applicants that on my next visit I would endeavour to satisfy them all. I gave copies of the Four Gospels and of the Psalter in Russian to a number of men, especially prisoners from the Balkans, many of whom can read Russian quite fluently." In the camp in Petropavlovsk there must have been at least 8,000 prisoners, and in Kurgan 7,000, and these totals are growing daily. That day I gave away 670 books."

For Exiles and Refugees.

Space fails us to describe in detail how the Society is labouring to mitigate the sufferings of those who have been driven from their homes to seek refuge in a strange land. A single example must suffice.

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Among all the cruelties of this war none are more horrible than the massacres in Armenia. The full story cannot yet be told. Here at least is one illustration of these persecuted folk and their Moslem assailants. The ancient city of Antioch, where Christians were first called by the name of Christ and whence St. Paul set out on his first missionary journey into Europe, lies a little inland from the Mediterranean. A broad, rugged mountain, now known as Mousa Dagħ—which means Mount Moses—rises between Antioch and the sea. On the slopes of the mountain stood six Armenian villages, inhabited by nearly five thousand people. In July, 1915, the Turkish governor of Antioch suddenly ordered these villagers to prepare for banishment within seven days. They knew that banishment meant being driven away into the wilderness, there to be plundered, outraged, starved, and slain. So these Armenians fled for refuge to the heights of Mousa Dagħ, taking with them their sheep and goats and whatever weapons they could muster. They fortified the crags of the mountain, and there for nearly six weeks actually held at bay the soldiers and armed mob of Antioch. The mountain falls away steeply to the sea; at length French warships appeared and answered the signals of the Armenians, who with some difficulty were all taken on board. From that rocky coast they embarked by rafts, improvised to pass through the heavy surf. In the end, more than 1,000 men and 3,000 women and children were safely conveyed to Port Said.

In Egypt these poor destitute exiles were sheltered and fed in a large camp of over 500 tents, organized by the Government on the east side of

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the Suez Canal. A member of the Bible Society's Egyptian staff was commandeered to act as interpreter and storekeeper for the refugees. Bibles, Testaments, and Gospels in the Armenian and Turkish languages have been freely distributed among all of them who know how to read. A Bible in the ancient Armenian version was presented for their church, as well as smaller Bibles for the use of the Armenian priests.

The following is the translation of a letter, dated November 1st, received by Mr. Hooper, our Society's agent at Port Said: "By a cruel fate we had been thrown on the banks of the Nile, and there were left without a holy book to feed the human soul. Your honourable Society hastened to console us by presenting a Holy Bible to each family. It also supplied holy books and portions to our Holy Church and to me its servant. I beg hereby to express my best thanks and those of my people to your Society, which conceived and executed such a noble act. Glory be to Him and to His Word. Yours gratefully, VARTAN VARTERESSIAN."

For Syrian Christians in Persia.

During the past year news from Persia has contained lurid accounts of treachery and plundering, privy conspiracy and rebellion. In the region about Urumia successful Christian work has long been carried on by American Presbyterian missionaries. One of them wrote recently, giving a tragic picture of the misery which the unarmed Christians in that district have endured at the hands of their Moslem neighbours; according to some estimates 1,000 or more were massacred, 4,000 died of disease, and many women and girls were carried into captivity.

"You have no doubt become well aware of the woeful condition of the Syriac-speaking Christians. They have been robbed as clean as a dog picks a bone. The Moslems seem to have taken special

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delight in destroying books, and more especially copies of the Scriptures. As I went about the country I saw the Syriac literature of the whole nation torn, scattered, buried in filth, or burned—and the first love of this nation was and is the Bible. There are 5,500 families in the plain, and I think no fewer than 4,000 families are readers. They were all well provided with copies of the Scriptures before these troubles; now there are hardly a dozen Bibles on the plain. Would it be possible for the Bible Society to present Syriac New Testaments for free distribution among the more needy?"

In response to this pathetic appeal a large supply of Testaments in modern Syriac is being sent to Urumia.

A Specimen Day.

The war service which the Bible Society is constantly rendering goes on day by day—without haste, but without rest. To give some idea of what this service involves, we will take a single specimen day. Here are some examples of books granted free from the London Bible House on Tuesday, Nov. 2nd, 1915:—

To begin with, fresh grants of Testaments, Gospels, and Psalters were made for wounded British soldiers in hospital at Gravesend, at Oxford, and at Hornsea.

Next, New Testaments in Flemish were granted for Belgian refugees at Derby; and English Testaments were sent to the acting military chaplain at a casualty clearing station in France.

Then came an English professor from Belgrade University; for several months he has been acting-captain with the Red Cross in Serbia, where he has regularly distributed copies of the Scriptures supplied to him by the B.F.B.S. On November 2nd he called at the Bible House and asked for "as many more Serbian books as he could carry." At first, he suggested 16 lbs. weight; but finally he said, "I think I can manage 20 lbs."; so he took off with him 100 Gospels, and 18 copies of the New Testament bound up with the Psalms—for sick and wounded Serbian soldiers. While these books were being packed, he described how in a military hospital in Serbia he was reading aloud from the Book of Psalms; and when he came to the question, "Who is this King of glory?" a soldier's voice from one of the beds murmured in response "*Isus Krist*."

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The same day there came to the Bible House a doctor, with the rank of Lieutenant-Colonel, in charge of a hospital ship plying between Gallipoli, Alexandria, and Malta. This doctor began to state his needs by saying, "Would it be too much if I asked for . . . ?" Whereupon he was told that there was only one question for him to answer: "How many books can you profitably make use of?" A free grant was sent to his ship of 400 English Testaments, 200 Gospels, and 50 copies of the Psalter; and the doctor was assured that, when these have been given away among his patients, he can obtain as many more as he needs, free of charge, by applying to our depot at Alexandria or to the Red Cross hospitals which we supply at Malta.

The list of free grants for that day closed with 150 Bibles for Dr. Barnardo's Homes—to be given to each boy or girl in a large party of young emigrants leaving England to begin a new life in Canada. The Society presents a Bible to every boy or girl who is thus sent out, whether from Dr. Barnardo's Homes or any similar institution.

* * * * *

Such examples—and they are only a few specimens—will serve to illustrate the service which our Society is rendering amid this great tribulation. The war brings us many imperious appeals for help: what better war-contribution can any one make than a gift to the Bible Society?

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The nation lives in the cottage."—JOHN BRIGHT.

OF all Christian agencies the Bible Society is the most ubiquitous. Its editions penetrate to the ends of the earth. Last year it sent Spanish Testaments and Gospels to the inhabitants of Juan Fernandez—the island of Robinson Crusoe. And in all manner of unlikely places you come across its agents, carrying everywhere that Gospel which embraces all the children of God scattered abroad. To bring the Scriptures within every man's reach the Society employs Bible-messengers of its own. They belong to many races, and are drawn from many Christian communions; but they are all lovers of the Bible. Throughout last year more than a thousand of these humble, faithful men were busy along the roads and rivers of their native countries, passing from town to town and from door to door, offering their cheap little books at prices which peasants and coolies can afford to pay. You find these men in the rubber plantations of Java, in the lumber-camps of Ontario, in negro huts in Yorubaland, at pilgrim shrines in Bengal. They meet the trains at railway stations in Siberia; they call from house to house in the cities of Japan. A blue-gowned colporteur in China trundles his barrow-load of books along narrow

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tracks between the rice-fields. A white-turbaned Arab colporteur, whose name means "Ibrahim the slave of Christ," sells Amharic Gospels to Abyssinian traders on the Upper Nile, 900 miles south of Khartoum.

The pioneers of trade and commerce are ubiquitous. Patent medicines and cigarettes and "Standard oil" are being pushed and advertised even in the remote corners of countries like China and Korea. Must not Christians show equal enterprise and ingenuity and pertinacity in spreading abroad that Book whose leaves are for the healing of every nation and all nations?

Last year, although colportage by our Society was impossible in Central Europe and fewer men were employed in the Far East, our colporteurs sold over 4,600,000 volumes—a total which has only once been surpassed in the Society's history.

Ever since George Borrow published "The Bible in Spain," people have recognized that there is romance in colportage which often surpasses in interest the pages of popular fiction. Unfortunately all colporteurs are not gifted with the pen of Borrow, and thus, while the romance exists, the skill to express it is lacking. We must allow our imagination to travel beyond bare names and figures and set before ourselves the journeyings and weariness, the tact and patience, the back-ground of mountain and jungle and rushing river, before we can appreciate the reality which finds so meagre an expression in statistics.

In truth, the hardships and perils and persecutions which these faithful men endure furnish fresh chapters to the history of Christian heroism. During

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the past year a Belgian colporteur has contrived to sell nearly 800 books in Brussels. A French colporteur was wounded in the bombardment of Rheims. Two colporteurs were imprisoned for several days as spies in Italy. A colporteur in Mesopotamia was killed by Kurds early in 1915. A Chinese colporteur in Szechwan was twice caught by robbers, who took his clothes as well as his money. Two other Chinese colporteurs were stripped, robbed, and beaten, and then left bound and bruised by the wayside. In the north of Persia a band of brigands carried off two colporteurs into the hills and emptied out their saddle-bags; a brigand picked up a Persian Bible bound in morocco, and declared he meant to keep such a beautiful book; but when he heard it was the Word of God, he put it down: "I will not take it," said he, "for if I do, I shall no longer be able to commit robbery."

The present conflict between nations cuts sharply across the international staff of the Bible Society. In France and Russia and Italy colporteurs were called up to the colours, and have been fighting for many months against other colporteurs from Germany and Austria and Hungary and Turkey. Several of these men have been wounded; some have fallen in battle.

Two months before Turkey declared war, Jamil Sahour, our depot-keeper at Busra, rejoined his regiment, as before he entered the Bible Society's service he had been a non-commissioned officer in the Turkish army. At the beginning of the campaign in Turkish Arabia he was captured by the British, imprisoned, and then released; he returned to the Society's service and recently died of cholera at Busra.

Like the travelling Gospellers of Wycliffe, our colporteurs talk to common people about the Gospel

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in the racy, homely speech of the fireside and the market-place. They speak to the muleteer on the road, to the fisherman on the quay, to the husbandman in his vineyard, to the salesman at his counter, and they know how to commend the little books which they carry. Here are a few pictures of these Bible-men busy at their work last year.

On the banks of the river Rhone a veteran colporteur visited a French village, where he sold the Scriptures to five-and-twenty different families, each of which had lost a soldier on the field of battle. No wonder another French colporteur describes his country as "one immense tide of tears, and on this sea the only lighthouse is the Gospel."

In Korea, the Japanese officials now require all mission-workers to be registered. A policeman stopped one of our colporteurs and asked for his permit. "Here it is," said the colporteur, opening the last chapter of St. Mark and pointing to the words of the Great Commission: "Go ye into all the world and preach the Gospel to every creature." He was allowed to pass on.

A Brazilian colporteur journeyed far and wide last year across the uplands of Rio Grande do Sul, the southern State of Brazil, where a million and a half people live scattered over an area larger than Great Britain. Returning home after six months' absence, he writes of "my Lord and Saviour Jesus Christ, the only Companion I have in all my journeys, Who has never left me—no, not even for two minutes."

In the harbour at Port Said, on board one English ship, our colporteur sold to the polyglot crew an English Bible, a Russian Bible, a Greek Testament,

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a Dutch Testament, two Norwegian Bibles, and a Spanish Testament.

On board a French steamer at Port Said our colporteur found Chinese coolies eager to buy the Scriptures in their own tongue. A coolie who was penniless promptly sold a tin of tobacco to one of his mates so that he might have money to purchase a New Testament.

Exchange and Barter.

In the Republic of Colombia, where small coins are scarce, a Spanish Testament was bartered for two tins of sardines, and another for fifteen cakes of chocolate.

At Cairo, a Moslem who had no money gave four eggs in exchange for an Arabic Gospel. Next day he stopped our colporteur and said: "Your book is very good, but the eggs I gave you were not fresh. Therefore I desire to pay the price of the book"—which he did.

In the mountain villages of Korea Gospels are often bartered for rice or grain. An Indian Bible-woman near Almora finds that "the farthing Gospels go best"; when people have no coppers they often pay in beans or fruit or rice; but she has proved that "books which are given away are not valued."

High up in the Andes a colporteur came upon a crowd of miners busy washing the wet river-sand for gold. They were willing enough to buy the Scriptures, but they had no money. So they paid for copies of God's Book by giving in exchange little grains of virgin gold.

In the Transvaal.

The city of Johannesburg, with its quarter of a million people, is the centre of a vast mining district.

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The gold-bearing reef stretches nearly eighty miles from east to west in the Transvaal, and the mines employ a mixed multitude of men drawn from many races and speaking many tongues. Along the Rand colporteurs go to and fro among these miners and sell the Scriptures in about forty different forms of speech—half of them being vernaculars of South Africa, and the rest languages of Europe or Asia.

In the Russian Empire.

At railway stations and on river steamers our Russian colporteurs find splendid scope for selling the Gospel to multitudes, whose priests happily encourage them to read the Scriptures in their mother tongue. Here is a picture of what happens:—

On board a steamer a wounded Cossack returning home bought a New Testament, and began to read it aloud. When I had gone over the vessel I returned to the place where he sat reading, and sold four New Testaments among his hearers. When I had regained the wharf a passenger came after me and bought a New Testament.

The national love for song has made the Psalter especially popular in Russia; and the Psalm which stands in our English version as the ninety-first, but in the Russian as the ninetieth, is a particular favourite among soldiers. One railway *employé* asked for a Psalter in order that he might send it to his brother at the front, who had written for a copy of this particular Psalm; the colporteur handed him the book, saying, "Send the whole book to your brother by post and tell him to read it all." "Eh, uncle," said a sailor in a railway carriage where a colporteur was offering the Scriptures, "have you not brought us something else this time—song-books?" "Friend, I have a special song-book about the greatness and glory of the Creator," was the reply; and when he

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had read a few verses from the Psalms, several of the sailors bought Psalters.

We must remember that nine Russians out of every ten live in villages and hamlets scattered over the immense plains and along the great rivers, where the war is felt chiefly by the absence of all the young men who are gone to fight and the return of those who come home wounded.

At a small village in the Government of Minsk our colporteur found a warm welcome at one door at which he knocked; the good man of the house took a New Testament, fondled the book, and said that he had long wanted it, but had not been able to get a copy before, as he never went to a town in which there were booksellers shops. Another man in the same village bought a Testament and confessed that formerly he had never wanted it, as he was given to drink; but now that the *vodka* shop was closed he had money for many good things, and not only money but the desire for the best of all purchases, the Holy Scriptures.

We may quote the artless pious words of a Russian colporteur who was stationed last year in a difficult district south of Moscow:

"I worked in the Governments of Riazan and Tula. I have two horses, and I travelled among the villages offering the Word of God to the peasants in their homes and markets. I visit the brotherhoods, the missionary meetings, the parish schools, and go to the clergy, who help me to circulate more widely the Word of God and ask me to visit them oftener. Since the beginning of the war people buy the Word of God more willingly than before. In some towns and large villages there are *lazarets* for wounded soldiers—these also I visit, and the soldiers are glad to see me and to buy the Word of God. In December I went about my own village where I live and the neighbouring village, and had much success in my offer of the Word of God. But living is very dear. My two sons are now in their second year at the war. From the elder I hear often—he is alive and well; from the younger there has been no news since May 1st, 1915. One's lifework is hard. In Thy aid, O Lord, I place my hope. The things behind I forget; I reach out forward. Your nothing-worth servant, . . ."

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In the heart of Canada.

Here is a glimpse of Bible-selling among farmers in Alberta, where Colporteur Bronnum, who is a Norwegian by birth, has traversed the region north of Red Deer River, a tributary of the Saskatchewan :

During the first nine months of last year he journeyed 2,672 miles, and visited 1,856 families, selling or distributing nearly 600 copies of the Scriptures. He discovered numbers of scattered homes which were destitute of the Bible. More than forty persons—most of them young—bought the Word of God, who had never possessed a copy before. A good many Roman Catholics purchased copies. Indians asked for Bibles in the Cree language, and an Indian lad, thirteen years old, wanted a Testament. One settler sold a pig in order that he might buy a Bible for each of his six children. A man who was asked if he did not need a God's Book, replied with tears in his eyes, "Yes, I need the Bible, and I need bread : I am hungry both in body and soul."

A Bible was presented to one poor crippled fellow whose feet had been frozen off; he sent his blessing to the Society for its gift. A Rumanian immigrant who bought a New Testament kissed it reverently, and begged the colporteur to go seven miles farther to sell another like it to his brother. From day to day the colporteur had to answer many eager questions about religion; and people frequently begged him to read the Scriptures and pray with them.

At a Persian Shrine.

The city of Meshed has been described as the Mecca of the Persian world. Its streets are crowded with noisy throngs—the portly merchant, the half-caste dervish, the tattered and travel-stained pilgrim, side by side with black-browed Afghans and handsome Uzbek Tatars and wild Bedouins—"an epitome of the parti-coloured, polyglot, many-visaged populations of the East." In the heart of this living kaleidoscope rise the minarets of the magnificent mosque. Underneath its gleaming cupola lies the shrine itself, encrusted within and without with gold

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and precious stones. The population of Meshed is reckoned at about 60,000, but quite 100,000 pilgrims enter its gates every year; "probably," says Lord Curzon, "there is not a more immoral city in Asia." Our friend and fellow-helper, the Rev. Dr. L. F. Esselstyn, of the American Presbyterian Mission, who makes his headquarters in this city, writes:

"During the earlier months of 1915 the colporteur helped me in Bible work, and we sold over 4,000 copies. Some hundreds of these books have gone direct into Turkistan, and some hundreds more direct into Afghanistan. We have inundated the city of Meshed with the Word of God. In the bazaars I have repeatedly been warned that some one will kill me, if we do not stop selling the Scriptures and preaching. But *Lo, I am with you always*, keeps ringing in our ears, and we continue. The Scriptures that have been sold in and around Meshed are sown seed, and in due time we shall reap if we faint not."

In Korea.

Our colporteurs in Korea are occupied for the most part with the drudgery of faithful duty. The story they tell is mainly of long journeys on foot, pack on back, of selling the Scriptures for eggs or grain as well as money, of people who say they will "believe" and of others who are disposed to persecution, of such difficulties as rainy days, floods, blistered feet, sickness at an inn. Yet in Korea alone last year our colporteurs sold more than 700,000 books—most of them Gospels.

Chinese Theatres.

"The theatre," says Sir Charles Eliot, in his *Letters from the Far East*, "is the national pastime of China. There are several in every town, and bands of strolling players visit the country villages." An open-air theatre stands in front of every village

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temple, and performances of plays, usually tragedies, form part of the ceremonies of religious festivals. These open-air theatres provide a fine opportunity for our Chinese colporteurs, who take advantage of the interval in the performances which occurs at midday, and often sell among the audience fifty or sixty books during the hour.

The Cinema in Formosa.

The ubiquitous cinematograph has penetrated even the island of Formosa. At a cinema theatre in the port of Tamsui, pictures of Christ and St. John the Baptist made a deep impression. Our colporteur stationed himself at the entrance to the theatre and asked the people, as they came out, whether they knew anything of those whose pictures they had seen; and thus he was able to tell the story of Christ to an attentive audience.

Facilities in Japan.

Probably no country in the world offers greater facilities for Bible work than Japan. All over the empire we visit the Government schools and colleges, and offer the Bible for sale to teachers and students. In many schools we are allowed the use of one of the class-rooms or libraries, where we display our books; as the students enter, we have excellent opportunities of speaking to them, and as a rule they purchase freely. To reach the student class with the Bible is one of the most important and most promising departments of our work. In banks and in Government offices we often meet with good success. The chief officials show themselves friendly and considerate, and generally quite

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willing to allow the Scriptures to be offered for sale among their fellow-officials. Even governors of prefectures receive us kindly when we call on them, and display interest in the Society by purchasing Bibles and by permitting us to approach all the officials under their authority. Practically there are no limitations to our work in Japan. Moreover, elementary education is so universal that it is hard to find a young Japanese who cannot read.

“Road-makers and Soul-winners.”

A Swedish missionary on the Mongolian frontier of China writes: “The colporteurs visited last year more than half of the seven hundred villages under the Shohchow jurisdiction, besides selling the Scriptures in three cities, several market towns, and many villages outside the Great Wall. . . . By their faithful work they have filled and cheered my heart with gladness. They are road-makers and soul-winners whom I cannot do without.”

“Pioneers! O Pioneers!”

From Korea an experienced missionary writes:—

“We regard the work done by our colporteurs as of first importance. They stand as the front line of attack against heathen prejudice and sin. Their advance means the advance of the whole missionary enterprise; they ‘blaze the way’ for all other work. To my mind no money spent on the mission field is better spent—none goes more directly to the effectual presentation of the Gospel to thousands and tens of thousands who literally have never heard the ‘Good News’ before—than that which maintains the colporteurs.”

A second missionary in Korea, the Rev. L. L. Yong, testifies:—

“I have the most profound respect for the Bible Society’s methods. I know of no society which labours so consistently to carry out

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the Lord's command to 'go into all the world and preach the Gospel to *every creature*.' The colporteur has always been the most faithful pioneer of evangelical workers."

And yet another missionary in Korea has recently confessed: "Nine-tenths of our successes are the result of Bible Society work."

* * * * *

At our Anniversary last May, a missionary translator from Central South Africa closed his address with the following appeal: "O friends, give to the people in every land this Book. Many years ago I was in Basutoland travelling with a party of missionaries. We were anxious to get home, so we rushed through one village without stopping, and as we cantered away on our horses an old woman came out of the village and shouted after us, and what she said was this: 'You missionaries, why do you pass us by in this manner? Return and give us a little crumb of Jesus.' Friends, we have the whole loaf; do not grudge to the benighted children of God a little crumb of Jesus."

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ELIXIR VITÆ

"For it was neither herb nor mollifying plaister that restored them to health, but Thy Word, O Lord, which healeth all things."—WISDOM OF SOLOMON xvi. 12.

ALL medicine is more or less mysterious in its working. The wisest doctor cannot fully explain how his remedies bring about their results. Half of his science is empirical and inductive; but he knows by long experience that certain applications will produce certain effects. And the proof of the healing power of the Gospel, the test which Christ Himself challenges, lies in the results which He has wrought in corrupt and degenerate souls. It is not merely that the moral atmosphere which we breathe to-day is purer than the atmosphere of the old pagan world in the days of Socrates or of Cicero. The credentials of a healer consist of personal cures effected in particular cases. And Christ justifies His claim to be the Physician of souls because He does heal and rectify human character. Those men and women in Christendom whom we call pre-eminently good confess humbly that they owe everything to Him and His quickening grace. The beauty of their holiness is just the glow of moral health which Christ has imparted and which Christ sustains.

In the ancient parish church of Sefton, in Lancashire, there is a curiously carved shield, emblazoned

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with emblems of the Passion. Each upper quartering shows a pierced Hand, each lower quartering a pierced Foot; while the centre is charged with a pierced Heart. The motto beneath reads, *Vulnera Dei medicina mea*—"God's wounds are my healing." That strange mediæval heraldry is a parable which symbolizes the central truth of redemption and embodies the catholic experience of the Church. Men may express it in many tongues and explain it by different formulas: but there is only one Divine remedy for human guilt and corruption; and the proof of that remedy is found in the spiritual virtue which it practically exerts on those who receive it. As General Gordon wrote: "The chief proof, after all, that the Bible is good food is the eating of it; the healing efficacy of the medicine, when it is used, is a demonstration that it is good."

Here we have space to quote only a few testimonies to the restoring and regenerating power which flows through the Scriptures, gathered from among many others which have reached the Bible House during these last twelve months.

"The Lord is speaking through its pages."

A young Chinese scholar, who had returned home from Japan, entered the C.I.M. preaching chapel at Anking, in the province of Anhwei. He looked at a Gospel, and said that he had seen and heard of the book. A few months later he confessed to the missionary in charge: "I began to read the Bible as if it were any ordinary book, simply wishing to learn its contents in as short a time as possible. Now I know when I read it that the presence of the Lord is with me and that He is speaking to me through its pages."

ELIXIR VITÆ

"It has made me a better man."

A colporteur in Brittany sold the New Testament to a young Frenchman in Saint-Brieuc. When they met again the young man said, "I have read this book attentively; there is no better book in the world. It has made me a better man. I have given up alcohol. It has also taught me to go to God, and not to the priest; for we are all sinners, and if I wash in dirty water I shall be dirty still; but God is clean, and He can cleanse me."

In a South American Forest.

A missionary in Argentina writes: "Two young men who had heard the Gospel at Santiago del Estero went into the forest to fell timber. At night by the camp-fire they amused themselves and their comrades by playing the guitar, interspersing their songs with stories from the Gospel. Another wood-cutter became so interested that he borrowed a Testament, and he declares that before he left the forest that book had led him to Christ. Returning home, out of a full heart he told his experience to his wife and family. It reminded them of something which a sister, since dead, had read from a book bought from a colporteur, and of her faith in Christ as the result of the book—a Bible. . . . There are now five places in which Christian believers are found, as the effect of that New Testament and that Bible."

Finding a Treasure.

From the Chinese province of Shansi, the Rev. W. C. Fairfield, a missionary of the A.B.C.F.M., writes:—

"Two strangers came to our bookshop in the city of Taikuh sien to buy a Bible, and the man in charge of the shop inquired into their

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history. In the preceding year one of them had come from a place ten miles away to sell curios at the tenth-moon fair, and while there had bought the Gospel of St. Luke. It interested him so deeply that he went to the chapel of the China Inland Mission in the north suburb of the city to inquire about Christianity—with the result that when he came back to Taikuhsien he had been baptized, while the man with him, one of the clerks in his shop, had become an inquirer. These curio-dealers had found the pearl of great price at the cost of eight *cash* (= ¼d.).”

In the Interior of Morocco.

Miss Mellet, of the North Africa Mission in Morocco, tells the following experience:—

“We were visiting in Sifroo when a countrywoman came in and asked to see the Nazarene woman who knew the words of Christ. I greeted her and went on with my talk, but I soon noticed that she was quite familiar with the facts of the Gospel. ‘You understand, I suppose,’ I said to her, ‘that I am speaking about *my* Lord Jesus?’ ‘Yes, of course,’ she answered, ‘for He is *my* Lord Jesus too.’ ‘How is that, for you are quite a stranger to us? . . . Who has taught you?’ ‘Yes, I am a stranger, and I have never seen a Nazarene’s face before. But a man passed through our country some years ago and left a book with my father, who read it to us. It told us of Jesus the Saviour, and my father believed, and died trusting in Him, and I am trusting in Him too.’”

The Book that is unique.

A colporteur in Spain was passing through a street in Ortuella when a poor woman greeted him, saying, “Good man, I once bought a New Testament from you.” Then she showed him the copy, in which he found words underlined on most pages and passages, indicated with paper book-markers. She explained that she lived with her son-in-law; he had been an atheist, but while he was confined to bed as the result of an accident she persuaded him to read the Testament, and he became converted by its means. “That Book is unique,” he said, “in teaching us how

to know and believe in Jesus Christ. I am no longer an infidel; I am a humble believer."

A Dyak Convert in Borneo.

The Rev. F. H. Sullivan, of the American Methodist Episcopal Mission in Singkawang, writes concerning the first Dyak convert in his district:—

"The colporteur had reached the market-place of a village called Bengkayang, about sixty miles inland from the west coast of Borneo. Among other sales of the 'Holy Book' was one to a Dyak from a mountain dwelling near by. The book sold was the Gospel of St. Mark in Malay; but no one in the *kampung* was able to read it, so it was laid away with other treasures and charms. Some time afterwards a Dyak came to the place who could read some Malay, and he was shown the book. A few sentences so frightened the listeners that they decided to hide the strange message. Later, a young Dyak who could spell out the words got hold of the Gospel and refused to lay it down because of its new teaching. After diligent study he inquired for a teacher who could explain the whole book, and was directed to the Christian Battak *guru* (*i.e.* teacher) who lived in another village. The young Dyak gave up his work at a gold mine and moved to the *guru's* house, where for some months he was taught by precept and example the meaning of Christianity. Less than two years have gone by, but this young man has now been baptized, his old life with its worship of ghosts and hills has been changed for a life with Christ, and he is now preparing himself to minister to the needs of his own tribesmen hitherto unreached among the mountains."

"I understood it for myself."

From Manchuria the Rev. F. W. S. O'Neill, of the Irish Presbyterian Mission, Fakuting, writes: "In Fakumen a leading member of the Moslem community has become a Christian. Mr. Tang, who is now sixty years of age, is an educated man, a school-teacher, who formerly owned a restaurant. More than thirty years ago, before there was any established mission work here, Mr. Carson and Mr. R. T. Turley visited Fakuting with the Scriptures. Mr. Tang bought a Gospel for sixteen

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cash (about $\frac{1}{2}d.$) and a tract. Being a reader, he gradually acquired more Christian books, including the Old and New Testaments. After the Boxer persecution our Moslem friend sometimes came to church. Then about two years ago, when he had been coming often to worship, he joined our other catechumens and was baptized. Mr. Tang claims that he was one of the very first in that town to read the Bible, which, to quote his own words, 'I understood for myself.'

Healing for Body and Soul.

We may quote a striking testimony to the Bible which was given by a Brahmin at a meeting of the American Arcot Mission in South India.

What, asked the speaker, have the missionaries come to India for? Then, alluding to one particular doctor, the Brahmin continued: "He was not discouraged: he opened a dispensary, and we said, 'Let the *pariahs* take his medicines; we won't'; but in the time of our sickness and distress and fear we were glad to go to him, and he welcomed us. We complained at first if he walked through our Brahmin streets, but ere long, when our wives and daughters were in sickness and anguish, we went and begged him to come even into our inner apartments; and he came, and our wives and daughters now smile upon us in health! Has he made money by it? Even the cost of the medicine he has given us has not been returned to him.

"Now, what is it makes him do all this for us? *It is his Bible!* I have looked into it a good deal, at one time or another. There is nothing to compare with it for goodness, and purity, and holiness, and love, and for motives of action. Where did the English people get all their intelligence and energy, and cleverness and power? It is their Bible that gives it to them. And now they bring it to us and say, 'That is what raised us; take it, and raise yourselves.' They do not force it upon us, as did the Muhammadans with their Koran, but they bring it in love, and translate it into our languages, and lay it before us, and say, 'Look at it, read it, examine it, and see if it is not good.' Of one thing I am convinced: do what we will, oppose it as we may, it is the Christian's Bible that will, sooner or later, work the regeneration of our land."

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THE BIBLE SOCIETY'S NEED

"What is money to God? The difficult thing is to make men and women. Money lies all about us in the world, and He can turn it on to our path as easily as He sends a shower of rain."—MARY SLESSOR.

"THOUGH He was rich, yet for our sakes He became poor." The Incarnation embodies the mystery of this Divine self-emptying. Our Lord's earthly life is an enduring object-lesson concerning the dignity and the blessedness of a low estate. He Himself, indeed, always treats money with indifference. Nay, we cannot read the New Testament without perceiving that Christ recognizes a certain value and virtue in the lack of wealth. He associates spiritual treasure with those who go disinherited in this world. Again and again He warns us that riches are a terrible responsibility, a soul-searching test. And He never for one moment contemplates His kingdom as controlled by money. We were redeemed *not with corruptible things, as silver and gold.*

When will modern Christians recapture their Lord's point of view with regard to money? When shall we have faith enough to look at wealth with His eyes, and to feel as He felt towards riches and those who seek to be rich? Yet in every age the most Christ-like Christians have learned this secret.

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The saints have shrunk from the prospect of great possessions—except as a prelude to great renunciations. They have refused to measure spiritual values in terms of cash. And out of their poverty they have proved that Christ's cause on earth never yet stood still for sheer dearth of money.

“As poor, yet making many rich.”

Many people fail to realize the fact that, whatever may be true of some Christian institutions, the Bible Society is anything but wealthy. It does not hoard the legacies which it receives, but carries each year into its current income the average of the legacies which have been paid during the seven previous years. It has practically no reserve fund. The Centenary Fund, raised in 1904, has been devoted to the objects—chiefly capital expenditure—to which it was originally allocated. Apart from a meagre working capital, the Society lives year by year on the contributions it receives from Christian people. And to-day it can be described in St. Paul's words, “as poor, yet making many rich.”

Moreover, the Bible Society does not trade to make profits. It certainly puts a price on its publications—for the sound and simple reason that it tries to place each copy it sends out in the hands of a reader, and ordinary people are far more likely to read a book which they have given even a small coin to purchase. This policy of common-sense is upheld by the most experienced and devoted missionaries, who understand the futility and even danger of indiscriminate free distribution. The Society also provides a certain number of Bibles and Testaments in superior bindings for persons who can afford to

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purchase them; and on such copies it does not feel justified in incurring any loss. But the vast bulk of its books are cheap popular editions; and their prices in any country are fixed, not by what the edition costs to produce, but by what the humblest class of readers in that country can afford to pay.

For example, the Society sells an English Bible, bound, for 6*d.*, and another in larger print for 10*d.*, while a school Bible in admirable type may be had for 1*s.*, and an English Testament for 1*d.* These popular editions are produced under conditions of labour which are scrupulously guarded, and the heavy loss entailed by their low price is borne by the Society's funds.

In China a coolie, who may earn 7*d.* a day, can buy the New Testament in his own language for 1*d.*, though the book actually costs about 5*d.* Our cheapest Japanese Bible is sold for 6*d.*

The net result is that out of every sovereign which the Bible Society spends, about 7*s.* 6*d.* comes back to it as the result of sales. Thus, the more volumes we send out, the more money we lose. Our record circulation entails all the heavier financial loss.

The management of the Society is in the hands of a Committee of thirty-six laymen. They are all men of faith and missionary enthusiasm; they are also merchants or men of affairs, with wide experience in business and administration at home and abroad. They never allow the Society to fall into debt. But for carrying on its world-wide mission they have to depend—as the Society has always depended—on the free gifts which come year by year from friends and lovers of the Bible.

The Lighthouse Oil.

In these hard times everybody has to economize, and at the Bible House we have a struggle to make both ends meet. We do our utmost to husband the resources of the Society—resources which have been

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sorely taxed, and will be taxed more sorely still in days to come. Maeterlinck, the Belgian genius, warns men against the folly of those short-sighted apostles *who give away the lighthouse oil*. The Bible House is one of the greatest lighthouses of the world. We have to husband the lighthouse oil, so that its lamp shall burn with a flame which is all the more bright and steady now that there is darkness over the earth. But we have faith that, like the contents of the widow's cruse, this oil will not fail. By God's grace we are not bankrupt yet. Though war taxes abound, we believe that the generosity of our friends will yet more abound.

The Virtue of Spikenard.

We have warrant in Holy Scripture for believing that gifts which are the fruit of self-denial are worth far more than their mere face-value. Our Lord Himself taught us to recognize that sometimes a poor man may show more generosity in giving a penny than a rich man shows in giving a pound. Not only so, but the lesser sum may actually exceed the greater in efficacy and power for good. This "spiritual gain on exchange" may not be verifiable by any principle of arithmetic; but there are few Christians who cannot call to mind some experience which illustrates its truth. Throughout the history of the Bible Society it has been blessed by countless gifts of this nature. With a deep sense of gratitude and encouragement we place on record here some which were received during the last twelve months.

From the east end of London a vicar sends 5s. "collected by a widow in this parish in her Bible-box. Every week she puts in a penny, and offers up a prayer on behalf of the Society."

In 1914 a lady in Monmouthshire sent to the Bible House two

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spade guineas—"coins which were bequeathed to my mother, not to be spent unless she wanted bread." We have since gratefully acknowledged another parcel from the same lady containing a five-shilling piece, a half-crown, three fourpenny-pieces, and a worn wedding-ring—"which I expect you can change for money."

On a goldfield in the State of Victoria an aged Australian digger receives *Notes of the Month*—an excellent little magazine issued from the Bible House at Melbourne. He read in its pages the names of contributors to the fund for giving Testaments to the contingent from Victoria; then, to use his own words, "I ses to meself, ses I, your name ain't there, an' I ses, well, to-morrer, whatever gold I get, I'll send it—yes, I'll send it, if it's a whole ounce! Well, I'd washed a pennyweight (4s.) by three o'clock, an' then it poured o' rain, so I had to go home; but I reckon I'd a got another shillin' if I could a kep' on, so here's 5s., an' you just explain the thing to the heads of the company, an' send 'em the money. I reckon they'll laff. . . . It's a good thing they're doing, for some o' them boys, when they can see they're up agin death, they dunno what to do about it."

The following letter, bearing no address, has been received at the Bible House :—

"Please find enclosed P.O. for 2s. 7d. I have decided this year to do without my cup of coffee for lunch, and to forward the penny a day to the Society, knowing that the cost of paper has greatly increased, and as I do love my Bible I can do no less than try to help its circulation that it may become to others all what it has been to me. I am near seventy, and Psalm 119 is my testimony to its great value. Yours faithfully, OLD COFFEE."

A minister of the Church of Scotland has forwarded a collection of jewellery belonging to a deceased relative, to be sold for the Society's funds. He writes :—"I would far rather see some Bibles distributed in China than have these things in a box in my manse."

Against the Day of her Burial.

A rector in County Kildare was appointed military chaplain to an Irish regiment embarking for the Mediterranean. Before he sailed, an old-age pensioner in his parish came and confessed that for some years past she had kept £5 laid by for her burial. But she would rather at this world-crisis give her money to do something to help on Christ's cause than keep it

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lying idle; for she would go to meet Him, and would not care what happened to her bones. So she prevailed on the rector to take her £5 to buy Testaments for the Irish soldiers going out with him to Gallipoli. On board the transport this story reached the men through their chaplain, and every soldier who received a Testament was touched that an old woman should give up providing for her burial in order that he might receive the Word of God.

Just before he went out to the front last autumn, a British officer sent a gift to the Society, which defrays the cost of supporting eight additional colporteurs in China during 1916.

A young lieutenant in the Manchester Regiment spent a few weeks at the British base on the island of Lemnos, where he helped to conduct an evening service for soldiers. In one address he took occasion to speak of the immense work which many religious societies are doing during war time, in spite of difficulties due to lack of funds, and he suggested that when the meeting closed a cap should be held at the door. As a result, £2 2s. reached the Bible House from the soldiers.

A sergeant belonging to the 2nd Norfolks has forwarded a collection for the Bible Society amounting to Rs. 17, which he made among his comrades fighting in Mesopotamia.

The following letter from an Indian orphan reached the wife of our secretary at Lahore:—

“Dear *Mem Sahiba*, I received one of your papers and when I had read it I said to myself that although I cannot yet preach to other people this is a good chance for me to help with my pocket-money to give something to my dear Lord. As yet I get only a little, but what I send is with the love of all my heart, and I pray that God will give His great blessing on it. The writer of this letter—I am an orphan girl.” Enclosed came the sum of 4 *annas* (= 4d.).

In the Punjab the girls in a Christian village, mostly very, very poor, actually went for a time without their ordinary meat and sent their “meat money” to the Bible Society—this being their own suggestion, unknown even to the lady missionary in charge.

From Kodaikanal, in South India, the wife of a German missionary who had been interned at Ahmednagar, writes: “To-day I send a money-order to your address. You know how we had to leave our beloved work since one year. We cannot do much for your work

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now, but a little bit we liked to send you like the other years. Also my husband from Ahmednagar wrote to me to send it to you with many greetings."

Of many letters showing the interest of the Chinese in our work, we quote one from the C.M.S. Medical Mission at Pakhoi:—

"As usual, the service at the leper women's hospital has resulted in the largest collection for the Bible Society. There are forty-four inmates and every one of them gave silver, with the splendid result that they collected \$7.15. It is hard to express what this means: they are very poor and they are contributing to the pastor's fund nearly a dollar a week, besides the usual Sunday collections. Their self-sacrifice has shamed us all, and made us feel how little we do."

The following letter was received at Ottawa in August 1915: "One of my fellow-townsmen offered to give \$100 towards providing a machine-gun, on condition others contributed the remainder of the price. I offered an equal amount; but we learned that more orders were in hand for machine-guns than could be executed in two years. I did not feel that I could honourably use the money for myself, after offering it to my country; but when I heard how contributions to the Bible Society were falling off in the old land, and how every soldier leaving our country was given a free copy of the Scriptures, I at once came to the conclusion that it was my duty to send you the amount which I had intended to be used for killing our enemies; and I trust it will prove to be a greater blessing than if it had been thus employed."

Our Lady Collectors.

The Bible Society to-day is rooted throughout the country in the enthusiastic support of Christian women; it depends upon their tireless devotion, it succeeds through their personal service. In every town and village the war has called forth the noblest energies of women. In this terrible conflict the Bible Society is playing a part which taxes its resources to the uttermost. We appeal confidently to our Lady Collectors that, whatever they have done for the Society in the past, they will redouble their efforts now. Let them ask in faith, nothing wavering. Let them take pattern by the experience of two

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ladies, the first of whom failed, while the second succeeded. Because the first said: "Things are so bad this year, I shall do well if I collect half as much as I did last year." But the second said: "The need this year is greater than ever, so I must collect twice as much as usual." They both secured what they aimed at.

A Serious Financial Problem.

Nevertheless we dare not shut our eyes to the fact that the Society's financial situation is sufficiently grave. Since the great war began we all know by experience that everything has been steadily growing dearer. The cost of printing has very considerably increased. The prices of cloth and leather and the wages of binders have all risen, so that last year our bill for binding in London alone increased by over £3,000. Timber is so much dearer that instead of paying £600, our London warehouse must this year pay over £1,000 for packing-cases. Freights have enormously advanced, and for war-insurance on shipments we are now spending at the rate of £700 a year. The price of paper is now about three times what it was before the war—and paper constitutes one of the costliest items in producing these large popular editions.

These greatly enhanced prices affect not only the Society's normal missionary output, but also the pocket khaki Testaments and Gospels which form the bulk of its war distribution—a distribution which has now exceeded five million books, and goes on steadily increasing. The latest edition of the Society's Penny English Testament has actually cost three-pence a copy to produce. Quite apart from

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editions in foreign languages, the Society's English editions alone will cost between £7,000 and £8,000 *more* this year than they cost last year.

The Committee of the Society have faced this financial problem boldly and they have decided, without hesitation, what their duty demands. They are resolved that the Bible Society shall neither flinch nor retreat. We shall steadily go on publishing the Gospel in each new version which Christian missionaries require. The vast bulk of our output consists of popular editions, issued for the poor in all lands. Such editions are habitually sold under cost price, and often at merely nominal rates: but *none of these prices have been raised* because of the war. Poor men and women have to pay extra for bread and meat; but their Bibles do not cost them more. And the Society's offer to present Testaments and Gospels to all sick and wounded soldiers, and to all prisoners and all refugees, will in no way be stinted or curtailed.

We believe that the friends and lovers of the Bible will rally to support the Committee in their courageous decision. In these dark and sorrowful times we all have to learn economy; but whatever expenditure we cut down, Christians cannot and dare not economize on the Word of God. While nations are being impoverished and ruined, the Bible Society stands pledged to carry on its appointed mission for their healing and renewal. And although by this policy of faith its funds be depleted, we have confidence that we shall always be able to say concerning it—"as poor, yet never bankrupt." For now, as never before in living memory, Christians are baptized into the spirit of sacrifice. In these solemn

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days men's hearts are being touched by the very finger of God. In former years many friends have spent generous gifts on the Society; and now that the call comes for still larger self-denial, the Divine Voice is whispering: *Whatsoever thou spendest more, when I come again I will repay thee.*

BRITISH AND FOREIGN BIBLE SOCIETY

President :

Vice-Presidents :

1878. BISHOP MITCHINSON, D.C.L., D.D.
1877. The MARQUIS of ABERDEEN AND TEMAIR, K.T.
The Rt. Hon. Sir J. H. KENNAWAY, Bart., C.B.
1884. BISHOP BOYD-CARPENTER, D.D.
1887. The ARCHBISHOP of CANTERBURY.
1880. The EARL of HALSBURY.
EARL BRASSEY, G.C.B.
The BISHOP of ST. ASAPH.
1891. LORD KINNAIRD, K.T.
The DEAN of WINDSOR.
1892. Ald. Sir JOSEPH SAVORY, Bart.
BISHOP STRATON, D.D.
1894. ROBERT HEATH, Esq.
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ARCHDEACON SINCLAIR, D.D.
The BISHOP of MARLBOROUGH.
J. R. HILL, Esq.
1895. The BISHOP of BATH and WELLS.
The DUKE of DEVONSHIRE.
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The BISHOP of LONDON.
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P. F. WOOD, Esq.
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J. RENDEL HARRIS, Esq., D.Litt.
A. J. CROSFIELD, Esq.
Rev. JOHN SHARP.
1909. The ARCHBISHOP of YORK.
BISHOP MONTGOMERY, D.D.
Prebendary H. E. FOX.
Rev. J. CAMPBELL GIBSON, D.D.
Rev. W. W. JACKSON, D.D.
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Rev. GEORGE BROWN, D.D.
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ELIAS ROGERS, Esq.
1910. LORD LANGFORD, K.C.V.O.
The MASTER of the ROLLS.
The Rev. LORD WILLIAM GASCOYNE CECIL.
Sir J. T. DILLWYN LLEWELYN, Bart.
Rev. J. D. JONES.
Rev. ALEXANDER CONNELL.
Rev. J. H. SHAKESPEARE.
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1911. VISCOUNT BRYCE, O.M.
The BISHOP of WINCHESTER.
The BISHOP of MADRAS.
Sir THOMAS BARLOW, Bart., M.D.
Rev. DAVID BROOK, D.C.L.
Rev. J. SCOTT LIDGETT, D.D.
A. W. YOUNG, Esq.
1912. The BISHOP of NORWICH.
Sir HENRY E. E. PROCTER.
The BISHOP of STEPNEY.
Rev. CHARLES BROWN, D.D.
Sir ALFRED W. W. DALE, LL.D.
Rev. HENRY HAIGH, D.D.
Rev. Sir WILLIAM ROBERTSON NICOLL, LL.D.
1913. The BISHOP of CALCUTTA.
The BISHOP of SOUTHWARK.
Rev. F. LUKE WISEMAN.
ARCHDEACON WESTCOTT, D.D.
Rev. OWEN EVANS, D.D.
Rev. Prof. A. S. GEDEN, D.D.
Sir ANDREW WINGATE, K.C.I.E.
T. CHENEY GARFIT, Esq.
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ARCHDEACON PELHAM.
ARCHDEACON E. H. PEARCE.
Rev. Prof. G. G. FINDLAY, D.D.
G. A. KING, Esq.
Sir J. D. MCCLURE, LL.D.
1915. The ARCHBISHOP of PERTH, Western Australia.
The BISHOP of LICHFIELD.
BISHOP E. R. HASSE.
Dr. M. E. SADLER, C.B.
Sir WILLIAM MACKWORTH YOUNG, K.C.S.I.
1916. The BISHOP of CHELMSFORD.
BISHOP TUGWELL, D.D.
Sir T. F. VICTOR BUXTON, Bart.
Tae Rt. Hon. Sir CHARLES C. WAKEFIELD.
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EUGENE STOCK, Esq., D.C.L.
Rev. PRINCIPAL W. B. SELBIE, D.D.
Prof. A. S. PRAKE, D.D.
JOHN MOORE GRIFFITHS, Esq.

* Deceased since March 31st, 1916.

BRITISH AND FOREIGN BIBLE SOCIETY

Treasurer :
ROBERT BARCLAY, Esq.

Chairman of Committee :
WILLIAMSON LAMPLOUGH, Esq.

Committee :
Elected May 1st, 1916.

The dates indicate when members first joined the Committee.

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W. van O. Bruyn, Esq.	1910	*E. R. P. Moon, Esq.	1916
*Philip Burt, Esq.	1916	A. W. Oke, Esq.	1910
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R. Maconachie, Esq.	1912	Axel Welin, Esq.	1907
H. W. Maynard, Esq.	1898	Robert Whyte, Esq.	1907

The Committee meet at the Bible House, 146, Queen Victoria Street, E.C., as a rule, on the first and third Mondays in every Month, at Half-past Eleven o'clock; and oftener, as business may require.

Secretaries :

The Rev. ARTHUR TAYLOR, M.A. The Rev. JOHN H. RITSON, M.A., D.D.

Translating & Editorial Department. } The Rev. R. KILGOUR, D.D., *Editorial Superintendent.*
Dr. H. F. MOULE, *Assistant.*

Literary Department. } The Rev. T. H. DARLOW, M.A., *Literary Superintendent.*

Home Department. } The Rev. H. A. RAYNES, M.A., *Home Superintendent.*

Publishing Department. } Mr. GEORGE COWAN, *Publishing Superintendent.*

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Mr. A. BUCHANAN.

Collector :

Mr. GEO. B. POOLE.

Auditors : MESSRS. J. AND A. W. SULLY & CO.

Honorary Solicitors :

MESSRS. COWARD & HAWKSLEY, SONS & CHANCE, 30, Mincing Lane, E.C.

Bankers :

THE BANK OF ENGLAND, *Threadneedle Street, E.C.*, and
WILLIAMS DEACON'S BANK, Ltd., 20, *Birchin Lane, E.C.*

* Not on the Committee last year.

† Deceased, June 5th, 1916.

BRITISH AND FOREIGN BIBLE SOCIETY

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25, *Palazzo Assicur. Gen.*, Piazza Venezia, Rome.
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- Rev. W. Sherratt,
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Caixa 73, Rio de Janeiro.
- Mr. A. R. Stark,
Casilla 568, Valparaiso, Chile.
- Rev. W. B. Cooper, M.A.,
14, *College Street*, Toronto.

† Resigned in June, 1916.

BRITISH AND FOREIGN BIBLE SOCIETY

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Rowley Avenue, Stafford.

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36, *Abinger Road, Bedford*
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St. Luke's Lodge, Alpha Road,
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Rev. George Hanson,
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Rev. W. G. Roberts, M.A.,
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Rev. J. Crossley,
166, *Albemarle Road, York.*

Rev. Tom Dring,
151, *Mount Road, Wallasey,*
Cheshire.

Rev. H. Starmer, 45, *Thorpe Road, Norwich.*

SUMMARY

THE British and Foreign Bible Society exists for one single object—to supply every man with the Holy Scriptures in his own mother-tongue. It concerns itself solely with circulating that Book which is the charter of Christ's Church throughout all the world. And in this aim it unites Christians of almost every communion.

The Year 1915-16.

The year's issues now to be reported have again risen and reached the unprecedented total of 11,059,617 copies. This enormous number is made up of 889,000 Bibles, 2,433,000 Testaments, and 7,737,000 smaller volumes each containing at least one complete book of Holy Scripture.

Compared with the issues recorded a year ago, the number of Bibles has increased by over 33,000, of Testaments by 630,000, and of smaller portions by 233,000—altogether an increase of 897,000 copies.

Scrutiny of the figures shows that although our sales have of necessity fallen off in certain countries, this decline is far more than compensated for by the Society's immense war distribution.

For example, our issues of the Scriptures in English last year have exceeded 2,700,000 copies—just double what they were two years ago. Nearly all these additional books have gone into the British soldier's knapsack or the British sailor's ditty-box.

None of the belligerent Governments has placed difficulties in the way of distributing the Scriptures. Among the nations now fighting in alliance with Great Britain the Society circulated last year 1,600,000 volumes. On the other hand, while scrupulously observing the conditions imposed by the war, we were able to circulate nearly 1,300,000 volumes last year within the boundaries of Germany, Austria, Bulgaria, and Turkey.

The total issues by the Society since its foundation have exceeded 274,000,000 copies of the Scriptures, complete or in parts. Of these more than 93,000,000 have been in English.

SUMMARY

The Work at Home.

In order to assist and increase the circulation of the Bible in our own country, especially in places which are not reached by ordinary booksellers, the Committee grant special colportage terms to all societies and institutions which regularly carry on the sale of the Scriptures by colportage among the poor in England and Wales.

In England and Wales the Society spent over £10,800 last year, mainly in grants of Scriptures—free or at greatly reduced rates—to the schools and home missions of nearly every Christian Communion, and to all the varied agencies of religious and philanthropic activity.

Almost all the English and Welsh institutions for befriending the blind obtain from the Bible House the Scriptures, in embossed type, at less than half the cost of their production.

Students at Theological and Missionary Colleges, who need such assistance, received last year as gifts 251 Old Testaments in Hebrew and 361 New Testaments in Greek. The Society also presents outgoing missionaries with Bibles or Testaments in the vernaculars of the fields in which they are to labour.

The London Biblewomen and Nurses Mission is affiliated to the British and Foreign Bible Society. Since the founding of this mission by Mrs. Ranyard, the Bible Society has contributed altogether £35,555 to its funds. Last year the Bible Society made a grant of £250 towards the maintenance of 111 Biblewomen, who, during the year ending Dec. 31st, 1915, sold 1,425 copies of the Scriptures among the poor living in the mean streets of London.

Translation and Revision.

The Society's historical list now includes versions in FOUR HUNDRED AND NINETY-SEVEN different languages. These include the complete Bible in 131 languages, besides the New Testament in 117 more.

These versions are printed at about fifty different places, and in sixty different sets of characters. Over a hundred and thirty new languages and dialects have been added to the list since the present century began.

In embossed type for the blind, the Society has already helped to provide the Scriptures in thirty-seven different languages.

SUMMARY

The Partner of Missions.

The foreign missions of almost every Reformed Church draw supplies of Scriptures from the Bible Society. These are sent out, carriage paid, to the remotest mission stations, on such terms that practically no charge falls on the exchequer of the missions which receive and circulate the books. In every field the missionaries are our most enthusiastic helpers and our most grateful friends, testifying to the indispensable assistance which they thus obtain.

The Anglican Church is now teaching the Gospel in 180 languages. For versions in more than 170 of these it depends on the Bible Society.

Nonconformist Foreign Missions also obtain the bulk of all the Scriptures they use, directly or indirectly, from the Bible Society.

The enterprises and triumphs of Christian Missions are creating as many new and imperious claims upon this Society—which has never refused to publish a duly authenticated version of the Scriptures in a new tongue. Each new tribe evangelized, each fresh language reduced to writing and grammar, each new convert baptized, means a new call for help from the resources of the Bible House—help which is most gladly given without creating a charge upon the funds of the Mission which is aided thereby.

In Foreign Lands.

The Society maintains depots in nearly a hundred of the chief cities of the world.

It employed over 1,000 native Christian colporteurs who were continuously at work throughout the year 1915, supervised by the Society's foreign agents or its missionary friends. In spite of many hindrances, due to the war, these colporteurs sold last year four and a half million copies of the Scriptures.

It also supports about 500 native Christian Biblewomen, mainly in the East, in connexion with missions in Eastern lands.

Auxiliaries.

At the end of March, 1916, the Bible Society had 4,965 Auxiliaries, Branches, and Associations in England and Wales. In connexion with these, during the previous twelve months, 3,932 meetings were held, and 3,378 sermons were preached, on behalf of the Society.

Outside the United Kingdom the Society has over 3,000 Auxiliaries and Branches, mainly in the British Colonies. Many of these carry on Bible distribution vigorously in their own localities, besides sending generous annual contributions to London.

SUMMARY

Last Year's Expenditure.

The total payments for the past year have been £255,098.

On translating, revising, printing and binding editions of the Scriptures we have spent £4,300 less than in the previous year. It must be observed that the heavy cost of producing books for war distribution has been met by delaying as much as possible of our printing in foreign countries—with the result that in some fields our stocks of missionary editions have not been maintained at their normal level. The Society's depot expenses last year have also been reduced by nearly £3,000. On colportage we have spent £6,920 less than in the previous year, and £11,495 less than in the year before the war. Altogether the Society's expenditure for 1915-16 was £13,550 below the total for 1914-15.

Receipts.

The Income last year has risen to £269,036—an increase of £2,300.

When we analyse the principal items of income, we find that while sales of the Scriptures at home rose by £5,433, sales abroad fell by £4,060. Donations paid in at the London Bible House have increased by over £3,000.

Legacies, from the nature of the case, must always be a fluctuating factor, and the amount realized last year sank to £38,540. Following, however, the Society's usual rule, £57,610—being the annual average of receipts from legacies during the last seven years—has been taken into income under this heading; but, to make up this sum, no less than £19,070 had to be transferred from the Legacy Equalization Fund.

Contributions.

The contributions from our Auxiliaries, etc., at home and abroad, have risen to a total of £86,952, which is £1,878 more than in the previous year, 1914-15. When we consider how war is ravaging and impoverishing the world, this result gives ground for no small thankfulness. We observe with keen satisfaction that the local receipts from Auxiliaries in England and Wales show an increase of nearly £2,000.

The Hibernian Bible Society sent us last year £1,704. Notwithstanding the war, £2,023 came from South Africa, £3,095 from India and Ceylon, and £593 from China.

SUMMARY

The Canadian Bible Society, after meeting practically all the cost of Bible work within the Dominion, has contributed £5,894 to our general service in foreign lands: this is over £500 more than in 1914-15.

The Australian Auxiliaries have raised £3,586, and the New Zealand Auxiliaries £2,149.

Result.

Thus, when we compare the Society's total income of £269,036 with its total outlay, £255,093, we have a balance of £13,938. But this has only been attained by transferring over £19,000 from the Legacy Equalization Fund. While we rejoice that our receipts—apart from legacies—show an encouraging elasticity, we must not allow this to conceal the hard fact that, in spite of all our retrenchment, the Bible Society has SPENT DURING THE PAST YEAR £5,000 MORE THAN IT ACTUALLY RECEIVED. And every book we send out is costing more than it cost a year ago.

Obituary.

Since the Society's annual meeting in May, 1915, death has removed five of its Vice-Presidents:—

Sir THOMAS FOWELL BUXTON, Bart., G.C.M.G., the devoted Christian philanthropist, whose name has been for thirty years on the list; Viscount Alverstone, formerly Lord Chief Justice of England; Sir James A. H. Murray, the learned editor of the *New English Dictionary*; the Bishop of Mombasa, a devoted missionary; and the Rt. Hon. Sir Samuel J. Way, Bart., a distinguished judge who was Chief Justice of South Australia.

The Committee also mourn the loss of three of their own colleagues: Major-General C. G. Robinson, Mr. T. P. Newman, and Mr. R. L. Lundgren.

FOR THE HEALING OF THE NATIONS

THE BIBLE SOCIETY RECEIVED DURING THE YEAR ENDING MARCH 31ST, 1916:

From sales of the Scriptures issued from the Bible House, London, to trade depots, Auxiliaries, missionary societies, etc. ...	£38,458
From sales of the Scriptures abroad	60,260
	£98,718
From sales of magazines	1,503
Subscriptions, donations, etc., paid at the Bible House	20,023
Contributed by Auxiliaries at home	61,974
Contributed abroad	24,978
Legacies (including £19,070 transferred from the Legacy Equilization Fund)	57,610
Dividends	4,230

TOTAL RECEIPTS £269,036

FOR THE HEALING OF THE NATIONS

THE BIBLE SOCIETY EXPENDED DURING THE YEAR ENDING MARCH 31st, 1916:

PRODUCTION:

Translating, revising, printing, and binding the Scriptures	£124,758
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DISTRIBUTION:

Warehouses, depots, and sub-depots abroad, and freight and carriage of the Scriptures	41,547
Maintaining colporteurs and Biblewomen	37,373
Salaries and travelling expenses of foreign agents and sub-agents	21,526
Bible House administration, salaries, repairs, rates, taxes, insurance, postage, etc.	9,070
Home Organization staff, including District Secretaries	9,941
Reports, magazines, and other literature	5,917
Allowances to old and disabled servants	4,966

TOTAL EXPENDITURE £255,098

NOTICE RESPECTING REMITTANCES.

Subscriptions and donations are received at the Bible House, 146, Queen Victoria Street, London, E.C.; also at the Society's Bankers, THE BANK OF ENGLAND, Threadneedle Street, E.C., and WILLIAMS DEACON'S Bank, Limited, 20, Birchin Lane, E.C.;—advice being sent to the Secretaries at the Bible House. Cheques (*crossed on the Bank of England*), Bankers' Drafts, and Post Office Orders (*on the General Post Office*) should be made payable to *The British and Foreign Bible Society*, and addressed to the Secretaries.

Letters containing Orders for Books are requested to be addressed, prepaid, to the British and Foreign Bible Society, 146, Queen Victoria Street, London, E.C. The Society's Depot is open from 9 a.m. to 6 p.m., the Offices from 9 a.m. to 5 p.m. On Saturdays the Depot and the Offices close at 1 p.m. The Bible House is closed on the usual public holidays.

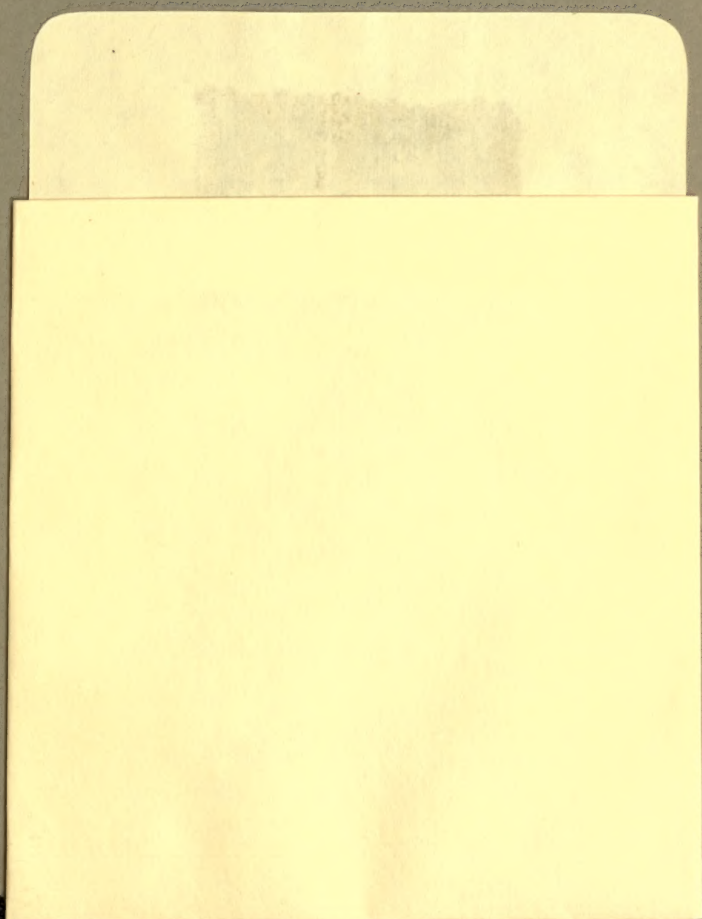
FORM OF A BEQUEST TO THE SOCIETY.

I bequeath the sum of *Pounds sterling*
free of Legacy Duty to "THE BRITISH AND FOREIGN BIBLE SOCIETY," instituted in London in the year 1804, to be paid for the purposes of the said Society to the Treasurer for the time being thereof, whose Receipt shall be a good discharge for the same.

HOME TELEGRAPHIC ADDRESS: *Testaments Cent London.*

FOREIGN TELEGRAPHIC ADDRESS: *Testaments London.*

TELEPHONE: 2036 *Central*; 6174 *City*.



9/69

